

Will There Be Territorial Changes In Israel?



This map shows Israel as partitioned by the U. N. in 1947 and as expanded in the war begun when the Arabs rejected the plan and attacked Israel. The dotted areas are within the original borders, the shaded parts those taken over by Israel in the war of 1948. Jerusalem was to be internationalized. The map does not indicate the territory lately conquered by Israel. (See Editorial.)

LAST DAYS BEFORE THE SINAI WAR

By Julius Kushner

REMINISCENCES OF A WORLD THAT HAS PASSED

By Dr. Israel H. Levinthal

A HEROIC RABBI DIES

By Alfred Werner

Tortoise vs. Hare

NO LEGALITES INTENDED—

merely a famous race. You can place your money on either one and still win.

ARE YOU A SLOW STARTER?

You can be first. If you're the fleetest—you're probably there by now.

FAST OR SLOW—

\$125 or more in ads or contributions will get you to the wire—the Center's

ANNUAL DINNER-DANCE

SUNDAY, DECEMBER 9

featuring

MARVIN BLICKSTEIN AND HIS ORCHESTRA

Be seeing you. Deliver your ads now—don't wait. Be sure of an invitation for two

Brooklyn Jewish Center Review

Vol. XXV

NOVEMBER, 1956 — KISLEV, 5717

No. 3

ISRAEL'S FUTURE

THE events affecting Israel have been moving with fateful rapidity and no one is wise enough or sufficiently far-seeing to determine what the end will be.

At the United Nations there is a constant wavering between facts and confusions; between events of one day and the fears of new situations. And back of all this is the ominous shadow of the Soviet Union.

Time and again the U.S.S.R. has proclaimed, more privately than publicly, that it does not want Israel vitally injured; yet time and again its activities have been in the direction of support for the Arab states.

As of the present moment, the feeling among the Arabs against Israel is far more vicious and unreasoning than in the past. The passions aroused by the creation of Israel, the smarting from the 1948 defeat, were powerful enough to prevent any settlement; now these passions are overwhelming, and those Asian delegates with moderate, and even friendly attitudes towards Israel, are pessimistic about an eventual peace.

As indicative of the Arab state of mind, when the delegate from newly admitted Tunisia appeared at a U.N. press conference he stated, in answer to a question, "We do not recognize Israel." He meant the existence of Israel.

Until the new war, the Arab contention was that peace negotiations could be based only on the 1947 United Nations partition resolution, which divided the land into Jewish and Arab states, and not on the expanded area resulting from the war, though that conflict was initiated by the Arabs. Israel has claimed that the demarcation lines, created when the truce agreements were signed, are its actual national boundaries.

In any negotiations to settle once for all

the Middle East difficulties U.N. delegations expect that the original partition plan will be involved in the discussions, and the moderate elements among the so-called "Asian-African bloc," now a strong force, believe that some border concessions will have to be made by Israel. They also hold that Israel will be required to make concessions in the matter of the Arab refugees. One Asian statesman offered the opinion that the refugee situation was the critical one in any peace settlements. He envisioned a plan for the "progressive" return of the refugees to

Israel, and thought 50,000 would be a fair figure for the initial contingent. He admitted that a resettlement of the refugees was more logical and practical, but, he pointed out, emotion is not logical, and the "saving of face" superseded reason. Such arguments ignore Israel's new conquest. What will happen to the "Gaza Strip," to the Sinai Peninsula, now in Israeli hands, no one can tell.

The key factor in a possible Israeli-Arab settlement is the Soviet Union. If it continues to bolster the Arab states, the strength of their wishes will count heavily.

J. K.

CANDLES OF INSPIRATION

THE story of the Maccabees, this handful of men who were ready to live or die nobly for faith and freedom, has been a wonderful influence in history. That story has inspired down-trodden nations and communities with the conviction that religious liberty and national freedom were invincible.

There were some among the Jews in the days of Antiochus Epiphanes who chose to submit to the tyrant's decrees, and others chose death instead of submission; the Maccabees and their followers felt that if the Jew had to die for his faith he should die for it fighting. Mankind will ever cherish the answer of the aged Mattathias, the father of the Maccabees, to the royal representative: "Even if all the nations in the King's dominion hearken unto him to fall away from their ancestral religion, yet will I and my sons and my brethren walk in the covenant of our fathers." The clarion words of Judah Maccabee spoken a year later will always be uplifting to freedom-loving peoples: "With Heaven it is all one, to save by many or by few. They came unto us in fullness of insolence, to destroy us, and

our wives, and our children; but we fight for our lives and our laws." The bravery of the Maccabean heroes was not in vain. They routed the enemy, and three years to the day on which the temple was profaned by the blaspheming foe, they triumphantly re-entered the Holy city.

The inspiration of the Maccabean example was never more needed than it is at the present time. We are faced today by a totalitarian power that displays an even grimmer eagerness to crush conscience and freedom than did Antiochus Epiphanes of old. It is our conviction, issuing from the Hanukkah story, that this power will crumble in the face of resistance by the gallant peoples in its orbit. The lesson of the Maccabees should impress the leaders of the free nations who seek to appease the wrath of the totalitarian rulers.

We share the significance of the Hanukkah festival with all mankind, and as we light the candles we now say again, may these be for us, as was once long ago, lights that dispel the darkness.

BENJAMIN KREITMAN.

The "Brooklyn Jewish Center Review" is published monthly—except during July and August—by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn 13, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Dr. Moses Spatt, President; Maurice Bernhardt, First Vice-President; Frank Schaeffer, Second Vice-President; Fred Kronish, Treasurer; Harry Blickstein, Secretary; David M. Gold, Executive Director; Israel H. Levinthal, D.D., D.H.L., D.J.T., Rabbi; Benjamin Kreitman, D.H.L., Rabbi; Mordecai H. Lewittes, Rabbi, in charge of Hebrew Education.

Copyright 1956, by Brooklyn Jewish Center, Inc.

"JUST BETWEEN OURSELVES"

"ביןנו לביןנו"

An Intimate Chat Between Rabbi and Reader

WORTHY OF "HALLEL!"

AN INTERESTING question posed by our ancient rabbis comes to mind as we are about to begin the celebration of our beautiful festival of Hanukkah. We have two festivals to commemorate victories over enemies who wanted to destroy us — Hanukkah and Purim. On the former occasion we chant the *Hallel*, the special psalms of praise, whereas on Purim, the *Hallel* is not said. And the sages in the Talmud ask, why this distinction? The answer they give is especially pertinent to our day. "We do not say *Hallel* for a miracle which happens outside the land of Israel; only miracles which happen in Israel are deserving of the *Hallel*." What a great and historic truth is revealed in this statement!

That the Jews in Persia were saved from the cruel fate planned by Haman was not due to any effort of the Persian Jews themselves, but by the graciousness of the king, who fortunately was in love with Esther. Thus it was in all the lands of the *Galut*. Whenever Jews were saved from planned destruction, it was always due to a fortunate circumstance which happened, as in the Purim story, by lot, or chance—not by a heroic victory of their own. Such salvation is not worthy of the *Hallel*.

The Hanukkah victory over the Syrians and Greeks was achieved by the heroic struggle of the Jews in Palestine themselves, who, under the leadership of the Maccabees, fought for their freedom and achieved it by their own efforts aided by their faith in God.

We may indeed be thankful that we are privileged to witness another glorious victory, won by the modern Maccabees in the State of Israel over the modern Antiochus the Egyptian Nasser. It is the miracle of the land of Israel, and it is worthy of the *Hallel*! How true and applicable are the words of the old *al ha-nissim* prayer, which we recite on the days of Hanukkah, to the events which we witnessed just a few weeks ago: "Thou didst

rise to their defense, and didst vindicate their cause. Thou didst bring retribution upon the evil doers, delivering the strong into the hands of the weak, the many into the hands of the few, the wicked into the hands of the just, and the arrogant into the hands of those devoted to the Law."

We beheld a rebirth of the Hanukkah spirit, a victory salvation achieved not by the bent knee and bowed back in pleading

JEWISH SCHOOLS LACK TEACHER

By BORIS SMOLAR

THE ACUTE shortage of teachers for Jewish schools threatens to have a disastrous effect upon many Jewish communities. About 4,000 teachers are currently engaged in week-day Jewish schools throughout the country. This number is far short of the actual need because of the great upsurge in interest in Jewish education.

For the last ten years enrollment in Jewish schools has been increasing steadily. Today they have twice as many pupils as ten years ago. It is estimated that in 1946 there were 200,000 pupils in Jewish schools, and today there are 440,000. At the same time, Jewish colleges supplying teachers have not kept pace with the demand, and about 13% of the Jewish teachers leave Jewish teaching each year for a variety of reasons. Thus, for every 100 teachers now employed in Jewish schools, 13 replacements will be needed this year just keep present classrooms in operation.

Most of the Jewish teachers leave their posts because of economic reasons. The average salary of a Hebrew school teacher is about \$4,000 a year in a small city and about \$3,300 in a large city. There are many small communities that will pay a good teacher a salary of \$5,000 to \$6,500 a year. But even such communities have difficulty in getting experienced teachers because they fail to make provisions for regular advancement and security. In a few communities teachers are provided

and begging before other powers, but through the indomitable will and ready sacrifices of our own people.

And we Jews of America must in these days show our solidarity with our brethren in Israel. We, too, must rise to the occasion and offer our help—far in excess of what we did in the past—in our purchase of Israel Bonds and in our increased contributions to the United Jewish Appeal. Thus, together with Israel, we will be able to join in singing a *Hallel* of praise and thanksgiving for this genuine miracle which happened in Israel.

Israel H. Levinthal

with retirement and insurance benefits, but the number of such communities is very small.

JEWISH LABOR COMMITTEE PRESENTS DEPORTATION APPEAL

THE Jewish Labor Committee, representing some 500,000 Jewish workers, presented our ambassador to the U.N., Henry Cabot Lodge, with a memorandum urging that the United States Government, "without delay," bring the matter of the deportation of Jews from Polish and Lithuanian territories annexed by Soviet Russia after World War II, before the General Assembly.

The memorandum, signed by Adolph Held, National Chairman, suggested the following actions:

"A Resolution ordering the Soviet Union to desist from any further deportations . . . and to permit those now deported to return to their homes.

"Send UN Observers to ascertain the intensity of the deportations and to report back to the General Assembly."

EDITORIAL BOARD

Brooklyn Jewish Center Review

LOUIS J. GRIBETZ, *Chairman*

WILLIAM I. SIEGEL, *Vice-Chairman*

HARRY COOPER, DAVID M. GOLD, BENJAMIN KREITMAN, ISRAEL H. LEVINTHAL, MORDECAI H. LEWITTES

•

JOSEPH KAYE, *Editor*

DOROTHY M. ROSE, *Editorial Assistant*

LAST DAYS BEFORE THE SINAI WAR

By JULIUS KUSHNER

I AM one of a group of people in the toy and plastic industry who own a factory in Holon, Israel. At our last Board of Directors meeting we decided to expand our activities and enlarge our factory in Israel and it was unanimously decided that two of the members, Mr. Charles Breskin and myself, would go to Israel in connection with these expansion plans. Mr. Breskin is the President of the Breskin Publications and is considered one of the foremost experts in the field of plastics in the United States.

I arranged to meet Mr. Breskin in Israel and left New York on October 24, 1956, arriving in Israel midnight, October 25, about 6 P.M. New York time.

In Tel Aviv everything seemed to be normal. The following morning I went to our factory and about two hours after my arrival we were notified by the Military Police to bring all our vehicles, consisting of a truck, station-wagon and two private cars, to a designated place in Tel Aviv. We immediately knew that something was happening, and several hours later about fifteen of our employees were notified to report to their places for military service. Nobody suspected anything but a precautionary movement against the massing of troops by Iraq and Syria on the Jordan borders.

Usually our factory, as well as other factories, close about 3 P.M. on Friday, since all production stops for the Sabbath. However, we were ordered to continue to work Friday night and Saturday because we were producing material for the Government that was considered essential. I remained at the factory until about 5 o'clock and as we returned to the hotel we noticed that all buses, trucks and private cars were lined up on the outskirts of the city. We now knew that these were preparations for the movement of troops.

In the evening I was invited for dinner at the home of a very dear friend, who is a leading Israeli industrialist. At the dinner table we felt a great deal of tension. It seemed that my friends already knew that this was more than a partial mobilization. After dinner my friend put on his uniform and so did the daughter and son. They left their home without much to-do or excitement, merely bidding goodbye to their mother and sisters.

We listened to the radio reports and heard that the same procedure was followed in almost all the homes throughout

the country. People took positions assigned to them in advance. When I returned to my hotel about midnight we saw the most unusual thing that ever could happen on the Sabbath: military trucks and troop movements on the streets of Tel Aviv. On Saturday morning, since our factory was ordered to continue work, I went there and found just a skeleton crew. Almost everyone was called for military service during the night. Still later on Saturday nobody whom we talked to knew the destination or purpose of the mobilization. Late afternoon, we went to Rechovot to meet with some people and officials of the Weitzmann Institute. When we arrived at the home of this friend most of the invited guests did not come and were told that they were called on for national mobilization.

We spent the evening in Rechovot and about 11 P.M. we left for Tel Aviv. On our return trip we were stopped by a continuous stream of military convoys all streaming to the Egyptian border and it took more than three hours to reach Tel Aviv. Then we felt and knew that this was not just a precautionary move-

supplies. All were calm and went on with their daily routine. The American Embassy, in Tel Aviv, issued a proclamation in the newspapers and sent messages to all the hotels, notifying American citizens to request the American Consulate to make arrangements for their leaving the country as soon as possible.

We tried to get accommodations to leave Israel but all available planes were booked solid, and frankly, we did not feel we wanted to leave at a time when the population exhibited such excellent spirit. We felt we would create a feeling of panic.

On Monday morning the American Consulate requested American citizens to leave without delay. We were told that an El-Al plane would leave at 2 P.M. Tuesday for Vienna, Paris, and New York. We tried to get through with as much of our business as possible. After working Monday late and all of Tuesday morning we went to the airport at noon. On the way we passed thousands of troops and all kinds of equipment moving out of

(Copy of Evacuation Notice by the American Embassy)

NOTICE TO ALL AMERICAN CITIZENS

Because of increased tension in the Middle East area the United States Government considers it advisable for American citizens to leave Israel without delay. It is suggested, therefore, that you place your passports in order at once, making sure that they are valid for travel, and make immediate commercial transportation arrangements for your departure. Please inform the consular section of the American Embassy, Tel Aviv, or the American Consulates in Haifa or Jerusalem of your travel plans wherever possible.

THE AMERICAN AMBASSADOR.

ment. We felt that something big was happening.

The next morning, Sunday, October 27, although everyone of military age was already in service, life went on as usual; schools were in session, banks transacted business and the stores were open without a noticeable change. At no time did one see any desire to hoard food or other

Tel Aviv to the Gaza Strip and other points of the Egyptian border. When we reached the airport we found all civilian planes cancelled. We were however told that possibly one plane would leave at 2 P.M. in the morning as precautions were taken to fly through.

The first sign of actual action was noticed on Tuesday morning when we heard

anti-aircraft guns and were told an unidentified plane was over Tel Aviv. At the airport we met a representative of the American Consulate, who was there to meet American citizens ready to leave. He advised us not to wait for any civilian planes to leave Tel Aviv and to follow him to the consulate. Upon arrival he telephoned Haifa and was told that an Italian boat was leaving that night for Cyprus and Venice and that the captain agreed to take about 400 evacuees.

We were fortunate to have with us our manager of the factory, who is also the Commercial Consul for Nicaragua, and has a car with a Consulate plate. This came in very handy. He drove us to Haifa. We left Tel Aviv about 3:30 and when we arrived in Haifa the entire city was blacked out. There was not a light to be seen from any window or from any of the cars. We noticed a policeman and asked him to take us to the American Consulate. When we got there we were disappointed with the attitude towards the situation. The Consul told us he was notified there was no room on the Italian ship and that we must wait a day or two for the arrival of American warships to evacuate all the American citizens. We expressed our disappointment and asked for a guide to take us to the ship so that we could make personal arrangements with the captain for passage to Cyprus. We succeeded in getting a cabin for six, third class, only as far as Cyprus, since the space was assigned to other passengers from Cyprus to Venice.

During our stay aboard the ship we were told of a special news flash that an enemy gunboat was approaching the Haifa harbor. Immediately all the lights on the ship were put out with the exception of one spot-light showing the Italian flag. About 7:30 that evening we heard a number of shots but not more than one hour later the news came that the Egyptian warship with 250 had surrendered to the Israeli forces.

The captain told us that this was the first time in his career that he had heard of a warship surrendering. Usually it is either scuttled or the crew fights to the end.

About 8 A.M. Wednesday morning we arrived in Cyprus and immediately went to the American Consulate. He was surprised that we landed in Cyprus. First of all Cyprus is the military camp of the British and French army and air

corps and there was hardly any room in the hotels. We were notified that a special decree was issued that morning that no civilians could leave Cyprus unless they gave a 21-day notice. We certainly did not feel like staying in Cyprus 21 days. We saw barbed-wire on every street and at the approach to every building. On every corner were mortar and machine guns and mounted trucks with guns. Every policeman and soldier guarding the streets carried guns. It seemed as though every youngster was ready to shoot.

When we came to the hotel we were told not to walk in the company of the British because if there was any shooting it was possible we would be mistaken for the British. We felt that an explosion might come any minute. We went back to the American consulate asking for assistance. The consul was very cooperative and called the Government office in Cyprus about our plight and went with us there. We received an exit visa to leave the following day. On Thursday night we were taken by a military car to the Cyprus airport. There we were searched and examined and permitted to leave for Athens. We must say that it was a great relief to leave the armed camp at Cyprus. We were lodged in a small but beautiful villa near the airport and for the first time we could breathe and feel relaxed. We stayed overnight and arranged for transportation to

Rome, Milano and Paris. Upon arrival in Paris we were told that all departures were indefinite because of the thousands of evacuees from the Near-East, all dependents, who were gathered at the airport waiting for passage to the United States and Great Britain.

Mr. Breskin decided to stay in Paris and I was notified that I could get passage on an Italian plane. Although it was crowded and not as pleasant as the other planes, I was happy to make the trip. Believe me, I felt very fortunate knowing the anxiety felt by the members of my family for my safety.

Now that the trip is over, I can express my admiration for the people in little Israel. Only now can I understand their devotion and their readiness to sacrifice for the sake of an ideal of freedom. I hope to return shortly and proceed with our plans for the expansion of our business.

There is however one thought that bothers the people—they worry that the big powers, Great Britain and Russia, will make the Middle-East their playground. I am indeed scared of the thought of Russian intervention in the Middle-East.

There is fear too of what Britain will do after it has settled the Suez problem. Will the English insist that Israel return to their border? However, we have confidence in the leaders of the Israeli Government and hope for the best.

THE ISRAELI OIL WELLS TODAY

TWO HUNDRED oil wells, each matching the output of the first one brought in at Heletz last year, will meet all of Israel's needs—at the present rate of consumption. Today Israel has eight wells.

This is far short of the goal, but with plans to sink 12 more this year and at least 35 in 1957, the quarter-way mark will perhaps be in sight or surpassed, if most of the new wells prove economically feasible. Experts stress the "perhaps," for they are wary of predictions, constantly revising their opinions in the light of new facts. They will not even go as far as to predict if the Heletz field will continue to produce, or dry up. Predictions of rich oil finds in Italy and Australia, for example, made the experts look foolish.

At present, only four of Israel's wells are in full production, each spouting about 120 barrels daily. Two more, of

the same capacity, are expected to be in full production shortly, and the remaining two will be tapped in several months. These eight wells will produce about four percent of the national total need of oil products for which Israel spends about \$40,000,000 a year. Thus, each well will save Israel about \$200,000 (in foreign currency) annually after it pays off the initial investment. Producing at the rate of 120 barrels a day, each well is expected to repay this investment within 18 months to two years.

Since oil prospecting began in Israel, \$12,000,000 and 11,800,000 pounds have been invested in prospecting for oil and in bringing in and setting up rigs and other equipment. Of the first 27 drillings, 13 were "dry," eight have "come in," and the remainder are expected to "come in" or be abandoned in the near future.

JONATHAN SHILOH.

A HEROIC RABBI DIES

By ALFRED WERNER

DR. LEO BAECK who recently died in London at the age of eighty-three, was one of the noblest spiritual leaders of German Jewry. Only once did I have the privilege of meeting him—when, in the winter of 1947-1948 the venerable old gentleman was touring this country under the auspices of the American Jewish cavalcade, the religious emphasis program of the Union of American Hebrew congregations. I shall never forget the scholar's sensitive face, his kind, though somewhat tired eyes, his gentle and refined voice. Of course, I was familiar with the rabbi's profound writings, which include that pivotal book, "The Essence of Judaism," and, like everyone else I knew that this delicate and frail man had resisted the Nazis with an unparalleled firmness, and that, as a prisoner in the Theresienstadt concentration camp, he had done all he could to strengthen the desire for survival among his wretched fellow-prisoners.

Prior to the Nazi era, during which Baeck was to play a prominent role as hero and martyr, he was mainly known to theologians, Christian as well as Jewish, and to the leaders of the reform movement among German Jewry. He was the son of a distinguished scholar, Samuel Baeck, who served as rabbi to the *kehillah* of Lissa in Posen (eastern Germany) from 1864 to his death in 1912. The elder Baeck was active in the fight to introduce compulsory instruction in the Jewish religion at the secondary schools of Prussia. Like his son, he was a prolific writer, whose main work was "Geschichte des juedischen Volkes und seiner Literatur," a history of Jews and Jewish literature.

•

Leo Baeck was a young rabbi in the Silesian town of Oppeln when the Association of German Rabbis launched an attack against the Zionist movement that had just become universally known through the first Congress, held at Basle, Switzerland. Baeck was among the very few German rabbis to recognize the importance of Zionism and to refuse to sign the manifesto directed against it. A few years later he again proved his courage and independence of mind when, in the *Monatsschrift fuer Geschichte und Wissenschaft des Judentums*, a scholarly Jew-

ish monthly, he assailed Adolf Harnack, the famous Protestant theologian, for having misrepresented Judaism in his volume, "The Essence of Christianity." Out of this critical essay grew a short book, which was revised and expanded again and again, until the final version was published in 1922 under the title, "Das Wesen des Judentums," to be published in English as "The Essence of Judaism," in 1936. (In 1948 the firm of Schocken Books, New York, brought out a revised and slightly expanded version of the first English edition.)

All those eager to acquaint themselves with the basic ideas and doctrines of Judaism should study this book, as well as the shorter volume, "The Pharisees and Other Essays," also published by Schocken Books. Since Rabbi Baeck's interpretation of Judaism is a fresh and original one, though it is, of course, based on a thorough knowledge of all Hebraic sources, I am giving below an excellent summing-up of his views, as presented by Georg Herlitz, director of the Central Archive of the Jewish Agency in Jerusalem:

"He holds that the essence of Judaism, contained in its God-conception and in its moral commands, is eternal and unchanging, but that its ceremonial forms are transient and modifiable. The moral law as formulated in the Bible, expounded by the Talmud and codified by subsequent religious philosophers, has guided the Jew through the ages in all walks of life, and is the culmination of the ethical principle. The Jewish religion comprises the doctrines of God as the Supreme Moral Being, of man created in the image of God and hence perpetually striving for moral perfection, and of the divine priesthood of Israel, charged with the duty of becoming the light of humanity by its own moral life and endeavor. In this sense, the intrinsic essence of Judaism is universal and eternal."

"Baeck feels that, on the other hand, the forms developed by Judaism in its temporal evolution as an expression of its religious life are more the religion of the people and the community than of the individual, a 'fence around the law'



Rabbi Leo Baeck

for the constant education of the Jewish community for its service to humanity. The future of religion in general depends on the religious evolution, the 'classic religion' of deeds in contrast to 'romantic' or 'sentimental' Christianity." (from "The Universal Jewish Encyclopedia").

When the Nazis came to power, Baeck was serving as a rabbi to a Berlin congregation, and as a faculty member of the *Hochschule fuer die Wissenschaft des Judentums*, the Academy for the Study of Judaism. He was the logical choice for the position of chairman of the *Reichsvertretung der deutschen Juden*, the council created to represent the Jewish community of Germany in an era of persecution and terror. On the 23rd of May, 1933, leaders of all Jewish groups, liberal and conservative, Zionist and anti-Zionist, visited Dr. Baeck to congratulate him on his sixtieth birthday. Homage was also paid to him in the *Juedische Rundschau*, organ of the German Zionists. The article contained a slightly critical remark, though. Robert Weltsch, who had penned it, wondered whether such a gentle and soft-spoken person as Baeck would have the courage to deal, as the head of German Jewry, with so difficult and grave a situation, as had been caused by Hitler's assumption of power.

It turned out that the man who, in 1897, had dared to express his admiration for Herzl and his tenets when the vast majority of German Jews was strongly opposed to Zionism, and who, subsequently, challenged the great Von Harnack, was the best *shtadlan* or spokesman German Jewry could have chosen to head the only body through which the Hitler government maintained official "relations" with the Jews of Germany.

"When wood is being planed," Goering ironically said during the peak of anti-Jewish atrocities, "there are always shavings." Every child knew that the cynic referred to the fate of the new pariahs, the German Jews. The leader of these pariahs, Dr. Baeck, was arrested no fewer than five times by the Gestapo for having said or done something not to the liking of the Nazis. To raise the spirits of his brethren, he composed a prayer that was said on a Yom Kippur in synagogues all over Germany:

"In this hour every man in Israel stands erect before his Lord, the God of justice and mercy, to open his heart in prayer. Before God we will question our ways and search our deeds, the acts we have done and those we have left undone. We will publicly confess the sins we have committed and beg the Lord to pardon and forgive. Acknowledging our trespasses, individual and communal, *let us despise the slanders and calumnies directed against us and our faith. Let us declare them lies, too mean and senseless for our reckoning.*

"... Thank the Lord and praise Him for our destiny, for the *honor and persistence with which we have endured and survived persecution.* ... In this day of sorrow and pain, *surrounded by infamy and shame,* we will turn our eyes to the days of old. From generation to generation God redeemed our fathers, and He will redeem us and our children in the days to come. We bow our heads before God, and *remain upright and erect before man.*"

As was to be expected, the Nazis objected to this prayer, especially to the phrases I have put here in italics, and its author was arrested. He was released, only to be arrested again as grand master of the B'nai B'rith lodge. This organization having been dissolved, Dr. Baeck, now in prison, was ordered to sign a state-

(Continued on next page)

The "Beast of Buchenwald" Expects a Pension Instead of Punishment

By SAM MILLER

MARTIN SOMMER, the SS killer whom every inmate of Buchenwald concentration camp dreaded as the most vicious blackguard of them all, is reported to have received a pension of \$2,500, or to be on the point of receiving it. This is in addition to the free lodging, free meals and free medical care in one of Germany's best veterans hospitals at nearby Bayreuth, and a substantial pension as a wounded veteran which he has been drawing regularly for several years.

Sommer, the notorious "Beast of Buchenwald," has never faced a court. He married pretty Barbara Ulrich some months ago and obtained honeymoon leave from the hospital, but German Government physicians have pronounced him "wholly unfit to stand trial." Because of a similar medical ruling, Bayreuth District Attorney Dr. Maier early last year quashed an indictment against Sommer that charges him with 67 murders committed within and 11 perpetrated outside the camp, as well as with several hundred assaults, most of them resulting in death.

From a reliable Bayreuth medical source it has now been learned that the injuries which conveniently shield Sommer from answering for his revolting crimes are in effect self-perpetuated. Sommer could at any time be made sufficiently fit to leave the hospital, but for years he has refused to consent to the necessary surgery, feeling that it might render untenable his excuse for not standing trial. The German judicial authorities claim that, under present democratic safeguards for the rights of the individual, Sommer cannot be compelled to undergo an operation.

An agricultural laborer by trade, Sommer became a First Sergeant in the SS early in the Nazi regime and was for many years in charge of the Buchenwald guardhouse. There, Jews by the hundreds were his victims. The files of the District Attorney hold sworn affidavits from scores of witnesses willing to testify regarding his crimes, yet these are only a fraction of the killings he is known to be guilty of. Possessed of considerable brute strength, he made a specialty of smashing the kidneys of his living victims with his boots, but at times also resorted to the whip or the lethal injection needle.

Memoirs by former Buchenwald inmates, such as Eugen Kogon's "The SS State," recount how his sadism stood out even in the hell of the camp. He is described as "so terrible that by comparison Ilse Koch, the 'bitch of Buchenwald,' almost resembled an angel."

It throws a revealing light on the extent and depravity of his mania for murder and torture that, in the end, his blood-thirstiness and corruption became too much even for the SS. Because of numerous killings—performed without the approval of his superiors, "SS Judge" Dr. Morgen in August 1943 ordered him held for trial. No such trial was ever instituted, however, and in the last months of the war Sommer was released from custody for use as an SS tank driver. His vehicle was hit by an artillery shell that blew off his left leg and shredded his body with bits of steel. GI's took him to a hospital, where Jewish army doctors saved his life.

When General Eisenhower visited Buchenwald shortly after his liberation in April of 1945, the name of Martin Sommer was on the lips of the 50,000 inmates as that of the most hated of the SS guards. If he could have been located at the time, he would almost certainly have been sentenced to death by a US war-crimes court. Yet he was in American hands, and under his own name, while a haphazard search for him went on. His identity as the "Beast of Buchenwald" was learned only in 1950, when his first wife filed suit for divorce. "No one bothered to ask me before," he told interrogators.

The great Swabian Protestant clergyman and poet, Albrecht Goes, who edited the German version of "The Diary of Anne Frank," wrote in a letter of protest to the Bayreuth District Attorney that eleven years after the end of Nazism he has full understanding for "the venture of reconciliation," but cannot understand "the wild beast Sommer (by which term I do not wish to insult the tigers in the jungle) drawing a regular pension, and getting a back-pension payment to boot."

ment whereby he agreed to the transfer of all B'nai B'rith property to the Hitler government. He had the courage to refuse to sign. Of course, the B'nai B'rith property was confiscated, anyway, but without the semblance of "legality" which the Nazis had hoped to obtain through Baeck's signature.

By the end of 1938, it had become clear even to the most naive optimist that the Nazis intended not only to deprive the Jews of whatever civil rights were still left to them, but to exterminate them completely. In the pogroms of November, 1938, five hundred synagogues went up in flames; many of the younger members of Baeck's own congregation landed in concentration camps, where many perished. Panic-stricken, tens of thousands of German Jews fled abroad, leaving behind homes and shops and positions. Dr. Baeck, too, could have left Germany; in fact, the Rockdale Avenue Temple of Cincinnati offered him the position of associate rabbi, and he would have found a home anywhere, respected as he was all over the globe as a leader and a scholar. But he decided to stay on his job, like a good captain who is the last to leave the sinking ship.

After the outbreak of the second World War, Baeck continued to administer to those Jews in Berlin who had been too poor, too old, or too sick to leave Germany in time. By January 1943, their number had shrunk to 10,000. In that month, Baeck and a large number of other German Jews were deported to the "model" ghetto of Theresienstadt, in the so-called Protectorate of Bohemia-Moravia. They were the earliest puppets in a gigantic play, staged by the Nazis at the expense of more than one hundred fifty thousand people of Jewish origin who, within the forty months to follow, were sentenced to serve some time in this "privileged" ghetto established in an evacuated Czech fortress town. Close to sixty thousand individuals were at one point concentrated in a town which normally had living-space for about seven thousand inhabitants. To reduce the congestion, the Nazis "mercifully," from time to time, dispatched large numbers to the death camps in Auschwitz, Maidanek, and elsewhere.

By the creation of Theresienstadt, the Nazis tried to deceive the entire world about the real character of concentration camps. Himmler even went so far as to

claim that Theresienstadt was a normal Jewish city whose inhabitants were engaged in all sorts of healthy work. It was true that the Nazis had handed over the actual administration of the "town" to the Jews themselves, but merely in order to confuse and demoralize these Jews by granting limited powers to a few picked Jewish leaders. But while some of these leaders did, indeed, abuse their positions of privilege in the most outrageous manner, there were, fortunately, several others who successfully combated the cancer of corruption.

The most outstanding of these true leaders was Rabbi Baeck. Survivors of Theresienstadt have told me how he set an example of moral courage, wisdom and unflinching faith. A rock of strength to his "congregation" of doomed souls, by his very presence in the midst of indescribable misery and dread, he gave them a shining example of imperishable Judaism. In the few hours of leisure—"hours of freedom," as Baeck called them—the rabbi lectured to the people on such great liberators of the human mind as Plato, Spinoza and Kant, or on the Bible, the Talmud, the poetry of Yehuda ha-Levi.

Baeck was among those few survivors who were freed by the Russians in May 1945. When Baeck came to this country for a visit, he was asked how he, an aged and frail intellectual, had been able to stand this terrible life of a prisoner for a period of about twenty-seven months when younger, stronger men collapsed or committed suicide in a fit of utmost despair. He explained to his American audiences that he was able to draw constantly from two great sources of strength: patience and imagination:

"Both were necessary; the patience recovered its strength through the imagination without which it would sink into mere slavery, and the imagination found its link with the day's life through the patience without which it would be but a dream in the day's sleep."

In an essay, "A People Stands Before Its God," that was included in an anthology, "We Survived" (Yale University Press, 1949), Baeck related in detail his own trials in the Theresienstadt camp. From this lengthy narrative I have culled a few paragraphs that I shall set down below:

"At first I performed all sorts of chores, such as pulling garbage wagons,

INFORMATIONAL SURVEY OF YUGOSLAV JEWS BEGUN

A PROJECT designed to obtain accurate information regarding all Jews living in Yugoslavia, was launched in Belgrade recently at the closing session of the seventh national conference of the Federation of Jewish Communities in Yugoslavia.

The Federation has published a 400-page volume on the history and current status of Yugoslav Jewry. The literary section included stories and articles by some 20 Yugoslav Jewish writers and the Minister of Israel contributed an article on his country. An English summary of the volume is under preparation.

but after my seventieth birthday that year (1943) I was free to minister to the living, the sick, and the dying. Sometimes so many people died that I felt as if I existed in a graveyard."

"... Bunks were often constructed in four and five decks, with so little space between them that one had to lean far forward when sitting on the edge. Often people did not have enough room to stretch out. It was a luxury to have an opportunity to sit on a chair. The inadequacy of latrines was one of the worst trials. Many had dysentery, and it was most humiliating for these good people to defile themselves when they had to wait.

"... Some seven or eight hundred people jammed into the attic of one of the barracks to hear my opening lecture on Plato. In spite of the discomfort, the group attending was still as large when I gave the last lecture of the series, on Kant. Sometimes when we went to some barrack dormitory for a lecture people were so eager to hear that they clustered on the bunks like grapes on a vine.

"Religious services were held wherever and whenever a group felt the desire for it. In the evening or early hours of the morning we maintained our faith and gave strength to all in prayer. In our services we recalled biblical times—the commandments, the prophets, the Messianic idea—and earlier persecutions of the Jews. Thus a community arose out of a mass and we could forget the misery around us."

(Continued on page 22)

In the previous installment Dr. Levintbal recalled the work of his revered father in Philadelphia and the early communal activities in that city, which were so much a part of the history of the Jews in America.

PART 3

FOR one of the other children, usually accompanied father to these lectures. But the one who was always with him was his *shamesh*, a Mr. Isaac Matt, a tall, picturesque figure with little eyes, thick eye-glasses and a long, heavy brown beard. The word *shamesh*, used in this case, is difficult to translate. Literally, it means *a servant*. But that would do an injustice to him and to the relationship between him and father. "Companion," "Assistant," are truer definitions of the word. It was the tradition in the old Jewish world that a rabbi should have a *shamesh* always at his side. Mr. Matt served in that capacity for father ever since I can remember; I imagine he took this role as soon as father came to Philadelphia in 1891. He accompanied him wherever he had to go, to visit the slaughter houses, to attend meetings, to deliver sermons or lectures—anywhere and everywhere, Mr. Matt was always there.

It was Mr. Matt who would deliver the summons to the person called for a *Din Torah*, or who would attend to the necessary arrangements if a *get* proceeding had to be conducted. He was also with father at every wedding ceremony, for it was he who saw to it that the *chupab* was in order, that the glass for breaking and the proper wine were on hand, and above all he was there so that father could be assured that he always had one pious Jew as a witness to the *ketubab*, or marriage contract. He seemed always to be present at our home—early morning he would be there, and if father was busy with people until late at night Mr. Matt would not leave him. All of us at home regarded him as one of the household, and we could not visualize our home without him. *Reb Isaac* was the way all of us addressed him—father, mother as well as the children; and it was by that name that every one knew him. His son David, who was about my age, was one of my earliest and closest friends throughout all my childhood and adolescent years; we went together to *cheder*, to high school and to the Hebrew high school which father organized, and we were both among the

Rabbi Levinthal Continues The Delightful Reminiscences of His Youthful Years

REMINISCENCES OF A WORLD THAT HAS PASSED

By DR. ISRAEL H. LEVINTHAL

founders of the Aids of Zion. He, too, entered the rabbinate, having graduated from the Jewish Theological Seminary, and served with devotion and ability several important congregations, including the West Philadelphia Jewish Community Center. Alas, he died in the very midst of his fruitful career.

Reb Isaac would not tolerate the slightest disrespect to father. I recall several instances when father had to scold a butcher who was summoned before him because of improper adherence to the *Kashrut* regulations, and when, in the heated arguments that followed the butcher would begin to speak in a tone which Reb Isaac thought was not sufficiently respectful, he would unceremoniously grab him by the back of his neck and literally throw him out of the house. We children nick-named him "the constable," for that described part of his duties. If any of us children misbehaved and had to be punished, it was not father or mother who assumed the unpleasant duty. In fact, I cannot remember any time when either of our parents punished us. It was always: "*Reb Isaac, shmeist ibnu un*"—"Reb Isaac, give him a licking!" and Reb Isaac would dutifully undo his belt and tenderly simulate a beating, for he loved all of us even as his own children.

I was reminded of Reb Isaac when I spoke of father's Friday night lectures. In walking from our home to Touro Hall we had to pass a section, thickly populated by recent Italian immigrants. The present Inter-Faith movement was as yet unknown, and the sight of a Jew, especially one with a long beard, was sufficient cause for an outburst of "sheeny" or just the hissing sound "*biz!*" Father and Reb Isaac ignored these insults. But when snow covered the ground, these loafers—as we called them—were not content with just calling names but indulged themselves in the fine sport of aiming snowballs at our heads, particularly at Reb Isaac's long beard. But they did not reckon with Reb Isaac. He would

chase after them, and when he succeeded in catching one, he would give him such an unexpected thrashing that never again would the lad throw a snowball at him. The whole gang got to know this bearded Jew and feared him. Gradually the trip became a safe one, and we even received smiling greetings from many of the people as we passed them. We got our first lesson in how to meet the challenge of such budding Jew-haters.

* * *

Another cultural effort of those days deserves recalling. A group of the intellectuals among immigrant Jews organized what was called the Hebrew Literature Society. A building was secured, also on Catharine near Third Street, and there they established a library of Yiddish, Hebrew and English books, organized discussion groups and started weekly lectures.

That was the era when the intellectuals rebelled at all tradition; religion to them was outmoded, socialism was the coming gospel that would save the world. Most of those who led in these cultural ventures were of this school. The themes of most of the lectures dealt with the new economic, political and social theories. Discussions would follow the lectures, and these were marked by an intensity and argumentative beat that befits zealots of any cause.

Strange as it may seem, father too was invited to participate in one of these lecture series. He knew that it meant a Daniel entering the lions' den—for a Rabbi, to these people, was the defender of an outmoded past, while they were the apostles of the new truth. Father unhesitatingly accepted the invitation. He announced as his subject, "Labor Laws in the Talmud." This lecture attracted a record-breaking attendance. For almost two hours father brilliantly expounded the views of the Talmudic sages on the

pressing problems in which these intellectuals were interested; he opened a new world before his audience, and prolonged applause was his reward. And then the question and discussion period began. The zealots of the new philosophy kept hurling questions and took issue with some of the speaker's interpretations. But father held his ground, and for another hour he answered questions and criticisms.

The result of that appearance was that the invitation was repeated annually, and for a number of years his lectures dealing with the classic Jewish views on many of the current problems became the outstanding feature in the program of this society. It is interesting that despite the disparity in views between father and many of the leaders of these intellectuals, father gradually won their friendship, and a number of them became frequent visitors in our home. Father certainly did not believe in the isolationist policy now in vogue in large circles of the orthodox group; it was his deep conviction that all Jews, of whatever view or opinion, are brothers, that a spiritual leader must endeavor to win them not to eliminate them, and that the way to win them was through understanding, tolerance, patience, and, above all, instruction.

In a previous chapter of these reminiscences I referred to Dr. Joseph Krauskopf, the gifted rabbi of the Reform Temple Kneset Israel, in Philadelphia. He was a dynamic personality, a man of tremendous energy and great organizing ability. In 1904 he presented a report at the Central Conference of American Rabbis meeting in Louisville, in which he pleaded for the establishment of Reform congregations in the sections of the cities inhabited by the East-European Jews. He was a great believer in Reform Judaism and wished to spread its doctrines among those still under the influence of Orthodoxy.

In the summer of 1904, he succeeded in organizing such a Reform group in the downtown section of Philadelphia. They rented a hall in Fourth and Bainbridge Streets, in the very heart of the Ghetto section similar to Hester or Rivington Streets in the East Side of New York, and announced that the Southern Jewish Reform Congregation would hold services there on the High Holy Days. This immediately caused an uproar among the orthodox Jews of that section. The orthodox rabbis and the lay leaders of the

orthodox synagogues issued a circular, which was widely distributed, announcing to the Jews "that the place at 422 Bainbridge Street, which is advertised as a place of prayer for the High Holy days is not a Synagogue but a strict Reform place, which is organized by the missionary labors of the Reform Union," and urging them not to worship in those premises.

I am indebted to Mr. Maxwell Whiteman, the assistant to Professor Jacob R. Marcus, Director of the American Jewish Archives in Cincinnati, who is working on a history of the early Jewish settlement in Philadelphia, for recently calling to my attention a letter which I then wrote to the *Jewish Exponent*, the Anglo-Jewish weekly in Philadelphia, dealing with this very project. Another correspondent of the *Exponent*, who signed his letter "Fair Play," denounced the opposition of the orthodox leaders and particularly the circular which they issued. "It became evident," he wrote, "that some of our brethren who fled here from Europe to obtain freedom of worship and freedom of speech have not yet learned that they must allow the same freedom to others. . . . To attack a religious movement by claiming that it is opposed to religion must be a new form of wit. For it has absolutely no meaning unless the writer meant that reform was opposed to a religion of many prayers and few deeds. So it is." And continuing in this vein, "Fair Play" concluded his letter with this sentence: "When it came to signing the circular, courage must have failed the perpetrators, for it bears only the legend 'The Committee.'"

Mr. Whiteman was kind enough to send me photostatic copies of the above

letter, of the Yiddish circular, and of my letter, which appeared in the *Exponent* in the following issue (September 14, 1904). On reading that letter now, I must state that I marvel, first of all, at my audacity—I was 16½ then—in plunging into this affray. Despite the length of the letter, I think that it is worthwhile to reproduce it in full:

"Editor of *The Jewish Exponent*. Sir: I read with much interest the very curious and rather amusing correspondence that appeared in your columns last week under the heading of 'Campaign Methods in Religion,' and signed 'Fair Play.' I will endeavor to the best of my ability to answer each and every argument presented by 'Fair Play.'"

"First, he writes that a Yiddish paper has given the movement its support. He refers to a New York Yiddish daily that printed in its advertising columns an advertisement of the organization. They would receive the support of many other Yiddish papers, if they would only visit their advertising agents in Philadelphia.

"He is then surprised that his brethren (?), who fled here from Europe to obtain freedom of worship and freedom of speech, have not yet learned that they must allow the same freedom to others. I would like to ask 'Fair Play' if he has ever seen any such circular printed against the reform temple in the upper section of the city? Why, of course not! They have a right to worship and to speak as they will. But when you send missionaries to our Ghetto to enlighten us, here where we are interested, may we not have something to say on the subject? After all we are not idol or totem worshippers. We really have a religion, a

(Continued on next page)

CONSCIENCE OR EXPEDIENCY?

A GROUP of pro-Soviet American Jewish journalists and educators, including leading members of the editorial staff of the pro-Communist Jewish daily, *Freiheit*, among them Paul Novick, its editor, made public the text of a memorandum they sent to Soviet President Klementi Voroshilov and Soviet Premier Nikolai Bulganin, "urgently requesting" from the top Soviet leaders a public and authoritative statement dealing with the situation of the Jews in the Soviet Union.

The memorandum, dated October 12, asked what measures are being taken by

the Soviet Government for the re-establishment of Jewish cultural institutions. It noted that many people, irrespective of their view of the Soviet system, agreed that "the Soviet Union set the historic example of the liberation of peoples from all forms of national oppression."

Although the memorandum recognizes the "tremendous efforts" exerted by the Soviet Union to "right the wrongs committed during the years preceding 1953," it registers "anxiety in respect to the reconstruction of Jewish communal and cultural life."

strange religion, perhaps, but still a religion. And it is called Judaism. We believe that this entitles us to an opinion on the subject. We also believe that we ought to be consulted. (Incidentally—but, of course, that doesn't matter to folks who need to be uplifted by missionaries—we are insulted.)

"'Reform is a religion of many deeds and few prayers!' he then writes. Their many deeds are to doubt and deny the inspiration of the Bible, to kick over every symbol and trample it under foot, to sneer at every ceremony, to ignore our history, to abandon all we have suffered during centuries of martyrdom. Those are their many deeds. That's enlightened; that's modern: that's what is called being 'reformed.' And that is the gospel which these missionaries wish to preach to us, who are old-fashioned, not enlightened, because we are orthodox—that is, we are Jewish Jews.

"I am greatly in doubt if 'Fair Play' has visited the charitable and educational institutions of the Ghetto that are supported by the 'Sh'nai Shillings' that the poor orthodox Jew, who peddles all day long with a heavy pack on his back, donates at the Torah on a Sabbath. If he would visit the Home for Hebrew Orphans, where nearly one hundred homeless and fatherless children find a home, if he would visit the Mount Sinai Hospital, where thousands of poor Jews are treated free of charge, the Talmud Torahs, where nearly one thousand children get a free training in Jewish history and literature, the Sheltering Home, where hundreds of Jews, who immediately on reaching our shores, find free shelter, and the many other institutions of the Ghetto, all of which are supported by poor orthodox Jews, he would find out which is a religion of many deeds. And yet, 'orthodoxy,' says he, 'is a religion of many prayers and little deeds.' Orthodoxy tells us to care for our down-trodden brethren. You will find thousands of orthodox Jews interested in Zionism, which seeks for a future for the persecuted Jew. The reformers do not care to try to better the condition of their brethren. And yet, orthodoxy is a religion of little deeds, and reform of many deeds.

"'Fair Play' also writes that the issuing of this circular was fit for corrupt politics, and not for religious questions. But I would like to ask 'Fair Play,' what

is more corrupt, and what is more fit in corrupt politics: Whether to fool a people by issuing a poster informing them of the organization of a 'Southern Jewish Congregation' (eliminating the word reform), or to tell the truth to a public, which has been fooled, that it is not a Jewish synagogue, but a reform temple? I leave it to your readers.

"His meanest attack was made open our holiest institution — the Cheder. Without going into a lengthy discussion of the Cheder, permit me to inform 'Fair Play' that those reform rabbis who possess even the most meagre Hebrew education obtained it not from the religious school of the Temple, but from the Cheder. So far, having seen many graduates of religious schools, I have not found one who is able to read a Hebrew sentence without 'N'kudos' correctly. If 'Fair Play' would visit the Yeshiba Mishkan Israel of Philadelphia, where over fifty boys study the Talmud, and if he would see the respect that is paid to their teachers, he would readily find out from where we can expect the future generation, whether from the religious school or from the Cheder.

"Now that I have answered every one of his arguments, I would like to ask 'Fair Play' what does the Southern Jewish Congregation wish? They know very well that those who are inclined to reform would not fear lest they are 'M'chalel Shabos,' and would ride to the up-town temples where they could hear excellent choirs and great orators, see magnificent buildings, etc. Those who have declared themselves atheists and are opposed to orthodox Judaism will surely not go over to this service. But what bothers them is this: If a child who had the misfortune to work on the Sabbath, and could not attend the synagogue, and for once in a year, on Rosh Hashana and Yom Kippur, his father can have him at his side at the service, where he is at least reminded that he is a Jew, we have missionaries sent to us to take away the opportunity from the parent, to tear the child from the parent's breast and to teach him a religion which is opposed to his parents' religion.

"I am greatly surprised that 'Fair Play' did not practice what he preached when he wrote that courage must have failed them because they merely signed 'The Committee,' and he himself had not the courage of his conviction to sign his own

name. I wish to inform him that in their case, not as in his own, it was not the lack of courage, but there were many names to sign, as the committee consisted of all the orthodox rabbis of Philadelphia, and of all the presidents and prominent members of all the downtown congregations.

—Israel Herbert Levinthal
Philadelphia, September 14, 1904."

MENDEL BEILIS' COUNSEL DIES

ARNOLD D. MARGOLIN, attorney and author who became world famous as the defense counsel for Mendel Beilis in the notorious Jewish blood libel trial in Kiev from 1911 to 1913, died in Washington recently following an automobile accident. He was 79.

Born in Kiev, Mr. Margolin was a justice of the Supreme Court of Appeals of the Ukraine, Undersecretary of State of the Ukraine and a member of the Ukrainian delegation to the Versailles Peace Conference—all between 1918 and 1919. He served on the staff of the U. S. Office of Strategic Services during World War II and was dean of the Army's European Command Intelligence School for Army Officers during 1948-49. Active in Jewish affairs all his life, Mr. Margolin was secretary-general of the Jewish Territorial Organization in Russia and published works on the Jews of Eastern Europe.

Whether these arguments would have validity today, or whether I would offer such arguments today, is not the question. The reader must remember that this happened 52 years ago, when most Philadelphia Jews downtown had but recently arrived in America and held fast to the traditional Jewish life which they brought with them from the old world.

The congregation did hold services on the High Holy Days and on Sukkot, at which Rabbi George Zepin, the national director of synagogue extension work of the Union of American Hebrew Congregations, officiated. I recall attending one of the services on Sukkot, when Dr. Krauskopf himself came down to preach the sermon. Dr. Krauskopf knew that this congregation was different from his own Temple congregation, that many of these Jews still appreciated a word from the

classic Jewish texts. And I even remember the text that he chose—the beautiful passage in the Midrash in which the ancient sages tell us that the four Sukkot plants resembled important parts of the human body—the *esrog* or citron, the human heart; the *lulav* or palm branch, the backbone; the leaf of the myrtle branch, the human eye; and the leaf of the willow branch, the human lips. The sermon did make a great impression upon the congregation, and I have no doubt that were he the regular preacher the movement might have made considerable progress. As it was, the efforts of this group were unsuccessful. They did engage a spiritual leader, Rabbi Max Raisin, a young graduate of the Hebrew Union College. But though the movement was financed by the two prominent Reform Temples, Keneset Israel and Rodef Shalom, it failed to influence the Jews of the downtown section. After struggling to keep the congregation going, it soon failed to attract worshippers at the Sabbath service, and within seven or eight months the entire project collapsed.

I have now concluded these few vignettes of a Jewish community life in an American city that has long passed and that is now only a memory. I want to return to several incidents in my own personal life, which also reflect a world gone by.

As I have already described, I became engaged to the girl, who was to become my beloved wife, soon after my graduation from High School. I took my freshman year of college studies at the University of Pennsylvania, but before the end of that year I became anxious to hasten my course of studies so that I could sooner marry. I determined to make an effort to be accepted as a student at the Jewish Theological Seminary, for I never departed from my ambition to become a Rabbi.

I must mention now a fact which may come as a surprise to many a reader: in that ambition I received no encouragement from my father. Though he was eager that I master as much Jewish learning as possible, he was not at all anxious that I take the rabbinate as a career. The position of the orthodox rabbi throughout the country in those years was a frightful one, full of hardships and difficulties. Though the Yeshivah Rabbi Isaac Elchanan was already in existence—father having been one of its founders—it was then

but a replica of the old European *yeshivot*, and a far cry from the Yeshivah University of today. The whole concept of “modern” orthodoxy was then unknown. The idea of Conservative Judaism was yet in a nebulous state, and at that time could not have won the whole-hearted approval of father. The future of the Seminary itself was as yet unknown, for its reorganization, under the leadership of Solomon Schechter, of blessed memory, took place only four years before I entered as a student in 1906. The Seminary too, was then under severe attack from many of the old orthodox rabbinic leaders, for to them, any change in the East European concept of a rabbi was an attack upon the traditional Jewish life. Father, having won recognition as a national leader among the orthodox rabbis, would thus be placed in a difficult predicament if his son were to become a student at the Seminary.

* * *

The reader can therefore understand and appreciate why father was not enthusiastic about the rabbinate as a career for me. He preferred that I studied for the Law, a profession which my three brothers entered, and for which my one sister also studied. Indeed, when I was younger, he would often send me with messages to a well known lawyer, Mr. Bernard Harris, one of the few East European Jews to have achieved success in the legal profession in those early years, hoping that I would become fascinated by his achievement and follow his career. I have a feeling that these errands were prearranged, for Mr. Harris took much time at every such visit to discuss my future, to suggest good books for me to read, and always to tell me the advantages of the legal profession. But these visits made no impression upon me, and the very next Sabbath I would listen to one of the English-speaking rabbis and return home all aglow with the desire to some day occupy a pulpit.

* * *

Nevertheless, father finally adjusted himself to the inevitable, and yielded to my desires. An interview was arranged with Professor Schechter, to which father accompanied me. We met at Professor Schechter's home and he greeted us with a warm welcome. Before he even began to discuss my problem, he entered into a lengthy conversation with father, and I quickly saw that both were very much impressed with each other. And then the talk turned to me. Professor Schechter questioned me in detail about my Jewish

and secular studies; and here instantly I encountered a major obstacle. The by-laws of the Seminary provided that the applicant for admission as a student must have the equivalent of a Bachelor of Arts degree. That degree is, of course, conferred at the completion of a college course of study. I was then finishing my freshman year at Pennsylvania. Among the papers that I brought with me, and which I showed the professor, was my High School diploma. But something unusual occurred which, like a beneficent angel, saved me in my dilemma.

The Central High School is the only high school, or certainly one of the very few, in all the land that confers upon the graduates of its classical course the Bachelor of Arts degree. It was endowed with this right by the State Legislature more than a century ago, and it still goes through with all the formalities of that academic procedure.

Of course, that degree has no practical value, as the school's graduates must take the full course at college in order to receive the college B.A. But it saved my situation. Prof. Schechter agreed to accept this technical B.A. as a compliance of the by-law provision, with the understanding that while taking my studies in the Rabbinic Department I would manage to arrange for courses to be taken at Columbia and thus to receive the college degree before my graduation as Rabbi. I

ISRAELI BEAUTIES LAUDED

IN A 48-hour visit to Israel, Mr. P. Halsman, distinguished *Life* magazine photographer searching 16 countries for their most beautiful women, found the three Israel girls he sought.

Nineteen-year-old Rina Weiss, of *Pardess Katz*, was spotted dancing in the *Ramat Aviv* Hotel. Mr. Halsman described Rina as a “real beauty,” and said that with her he wanted to recapture the beauty of a Ruth or Rebecca.

Yaffa Sossman, 17, of *Kibbutz Na'an* was recommended by a local photographer. Mr. Halsman photographed Yaffa at *Zeikim* in a background of “desert and barbed wire.”

The third beauty, 17-year-old Nurit Pilzer was recommended by a friend. The green-eyed blonde was termed “a remarkable delicacy” by the *Life* photographer.

enthusiastically agreed to that condition, and in fact that very summer I took as many courses as I was permitted in the Summer School at Pennsylvania for extra credits, and managed to get the B.A. at Columbia in January 1909, a year and a half before my graduation from the Seminary.

* * *

I recall an interesting plea that Prof. Schechter made to me at the conclusion of that interview, a plea which I am sure he made to every incoming student. "Don't be satisfied with emulating the American rabbi whose fame rests on his oratorical abilities and pastoral duties alone. Make every effort always to gain more Jewish knowledge, and try to make some contribution to Jewish scholarship!" He then pointed, as examples of what he meant, to a whole list of British Christian clergymen who fulfilled all the duties required of the clergyman and yet who were able to make notable contributions in various fields of scholarship. I am afraid that I disappointed him in this regard. Dr. Schechter, evidently, did not yet realize the heavy—and at times unbearable responsibilities and manifold duties—that were to occupy the attention of the rabbi all the hours of the day, especially in those pioneering years. Already an ancient rabbi complained that he forgot sixty important laws which he learned from his great teacher because he was so occupied *b'tzorche tzibbur*, in the needs of the community (Tanchuma, Voera, 5). Nevertheless, the admonition which Prof. Schechter gave me at this first interview never left me, and it remained before my mind as a living challenge to what I ought to aspire. I tried hard to remain faithful to that ideal, and for a while, after publishing my thesis on the Jewish Law of Agency, I maintained a studious interest in that field of comparative jurisprudence. My only modest contributions in later years however were my books of sermons and discourses, in which I did endeavor to present in popular fashion the great and imperishable ideals of our people.

* * *

I have often asked myself why this special privilege was accorded to me. I certainly did not possess an exceptional amount of Jewish learning, especially in comparison with the students whom I met in the classroom. Most of them were much older and stocked with Talmudic learning which they brought with them from the European *Yeshivot*. But it must be re-

membered that the Seminary, as well as the reform and orthodox schools, had very few students; the modern rabbinate was not at all as yet a popular profession, and Prof. Schechter was anxious to secure students, especially among those reared in the American environment.

I have a suspicion, too, that there may have been also a subconscious desire on the part of the professor to name among the students the son of one of the leading orthodox rabbis in the country. That would indeed be an effective diplomatic answer to the steady attacks which were hurled not only at the Seminary but also at its new head.

POLAND CURBING ANTI-SEMITISM

OFFICIAL Polish anti-Semitism has been halted as a result of the Polish-Soviet crisis, according to authoritative sources in the United Nations familiar with Poland.

Two of the old Politburo members ousted in the reshuffle of the governing body of the Polish United Workers (Communist) Party are well known for their anti-Semitism, the source pointed out. These men are Marshal Konstantin K. Rokosovsky, Defense Minister and Commander-in-Chief of the Polish Army; and Zenon Nowak, a Deputy Premier. A third high official, for whose dismissal demands were made, is Lt. Gen. Kazimierz Witaszewski, the army's political chief, who was shown through information revealed here as one of the backers of the Zenon Nowak's anti-Semitic policy.

Nikita S. Khrushchev, head of the Soviet Communist Party, had placed anti-Semitism on the agenda during his stormy meeting with the Polish Communist leaders. "We have all read," the source said, "that Khrushchev told the Polish leaders that they wanted to 'sell the country to Americans and Zionists' Khrushchev himself is well-known for his anti-Semitism. Now he wanted to fan the flames of anti-Semitism in Poland. Instead, he has been rebuffed on that issue as well as on others."

The source pointed to one of six resolutions, just adopted by the Polish party's new central committee, opposing the "regulation" of the number of Jews in party and government positions. That plan for "regulating" the number of Jews is a policy advocated openly by Zenon

The fierceness of those attacks cannot be imagined by the American Jew of today. I recall one of these biting assaults, which was supposed to have been very clever and which made the round among many of the orthodox groups. The leading Yiddish newspaper of that time was the *Tageblatt* or *Jewish Daily News*. It became the mouthpiece for the orthodox viewpoint, since the readers to whom it catered were mostly of that group. One of its important and popular writers was Professor Getzel Zelikovitch—he always signed himself with that title, for it gave him an added distinction with the readers.

Nowak and backed powerfully by Gen. Witaszewski. Both spoke up for such a policy last summer at a meeting of the old central committee of the Polish Communist Party, when the Posnan riots were analyzed by party leaders.

"Now a resolution adopted by officers and cadets of Warsaw Military Academy," the source said on the basis of information just received, "demands an end to anti-intellectualism and anti-Semitism. Meetings throughout the country were demanding the ousting of Rokosovsky, who fired 200 Jewish officers in 1949 when he took over command of the Polish Army." Now Rokosovsky too has been fired.

Asked whether the downgrading of official Polish anti-Semitism might result in increasing permission for Jews to emigrate from Poland, the source stated he was not certain of such an outcome in the immediate future. "In fact," he said, "it could be that Polish Jews will now be told there is no longer any reason for their emigration, since anti-Semitism will be equated with illegality. However, it is possible that the government may now allow firmer contacts between Polish Jews and Jews outside Poland, as well as greater encouragement to Jewish cultural and religious development."

The Warsaw Radio carried a broadcast reporting that at a meeting of the Union of Young Communists in the Polish city of Wroclaw a demand was voiced to curb propaganda inciting the people in Poland to "all kinds of anti-Semitic manifestations." The demand was addressed to the central committee of the United Workers (Communist) Party of Poland.

In the first years of Prof. Schechter's leadership of the Seminary, this writer became the leading propagandist of the group which persisted in attacking him. Around Passover time, when the Seder Haggadah was fresh in the reader's mind, Zelikovitch played on the paragraph in the *Chad Gadya* tale which says: *V'oso ha-shochet v'shochat batoro*, "the slaughterer came and slaughtered the ox," and made the pun: "And Schechter (literally, the Yiddish for *slaughterer*) came and slaughtered the Torah" (the sound of the word *toro* being similar to *Torah*). Such was the virulence of the attacks in those years which Schechter had to meet. To be able to announce that a son of one of the outstanding orthodox rabbis was a student of the Seminary was indeed a fine victory. And I may state now that father faced many an uncomfortable hour in having to answer for this surrender of his son to the ranks of the enemy. As I look back on the years of my ministry, I do not think that father was ever disappointed in the step which I then took.

* * *

It was not an easy task that I faced. The Seminary course alone would have been a sufficient challenge for me—for, as I have already mentioned, most of the students were just recent arrivals in America with rich Talmudic and Hebrew knowledge, acquired in the leading European *Yeshivot*, and who quickly mastered the requirements for college entrance as well as the college degree. But in addition to this heavy curriculum, I also had to take courses at Columbia to fulfil the arrangements I made with Professor Schechter. But I enjoyed those four years and was thrilled to sit at the feet of those master scholars and teachers who already then were acquiring a world reputation for their contributions to Jewish learning.

A number of these professors were as yet new to the English language, and I must confess that it took many of the students—me especially—some time before we could easily follow the lectures of the sainted Professor Ginzburg and Professor Marx, both of whom then spoke with a heavy German accent. But to sit in the presence of the picturesque Professor Schechter and his colleagues made you feel that you were sitting before the great heads of the ancient Babylonian and Palestinian academies of learning.

Whenever I visited my parental home, father of course would question me on what I had learned, and when I repeated to him one of the brilliant Talmudic emendations or *balachic* interpretations of Professor Ginzburg, I could see the flash in his eyes which revealed his appreciation and admiration. Professor Schechter himself gave us a course in Jewish Theology, and how brilliantly he revealed the true essence of the classic rabbinic teachings!

In addition to the previously mentioned scholars, and the sainted Israel Davidson, who was then just beginning his teaching career, I was also privileged to sit at the feet of the unforgettable Israel Friedlander, who later met the death of a martyr in rendering help to our brethren in Russia. All of these men are well known to every intelligent Jew of our day. I had another teacher who, because he was not in the technical field of scholarship but only an officiating rabbi, is, alas,

Hungarian Jewish Refugees Welcomed By Vienna Jewry

THE Vienna Jewish Community informed the Austrian Government that it is prepared to give all possible aid to Jewish refugees from Hungary entering Austria as a result of the anti-Communist revolt now taking place in Budapest and other Hungarian cities.

The assurance was given by the Jewish Community because among the fugitives from Hungary crossing the border into Austria are Jewish families escaping from Soviet army units fighting civilians in Hungary who oppose the presence of Soviet troops in their country.

A group of 11 Jews was among the first Hungarian civilians crossing the border into Austria. They said that the Communists in Hungary are spreading rumors that the Austrian Government has sealed its borders and that fugitives are being forced back into Hungary. They were happily surprised to find the border open.

Dr. Emil Maurer, president of the Vienna Jewish Community, ordered the Jewish Home for Aged here, as well as the Jewish Hospital, to provide food and quarters for Jewish refugees from Hungary and to make preparations for extending them every possible form of aid. He personally conducted a convoy of four trucks filled with medical supplies to the Hungarian border.

not as well known as he deserves. He was Rabbi Joseph Mayer Asher, our Professor in Homiletics, who died at the early age of 38 when I was in my senior year. I was greatly attached to him. He was handsome in appearance and spoke with eloquence. As a preacher he was remarkable, combining rich Jewish content with oratorical skill. He put his soul into his preaching, and you would see him physically exhausted at the conclusion of every sermon he delivered. Indeed, it was this steady physical and nervous energy which he put into his preaching that brought on his untimely death.

* * *

Professor Asher was an enthusiastic disciple of the scholarly rabbi, Dr. Adolf Yellinek of Vienna, the greatest preacher of his age, who may rightfully be termed the father of the modern truly Jewish sermon. The name and sermons of Yellinek were held before our eyes in almost every lecture. Because the student body then was so small, every student had to deliver at least one sermon in the Seminary Synagogue in each of the four years. On the Wednesday afternoon previous to the assigned Sabbath, the student preacher would offer his sermon before the entire school meeting in the auditorium as a rehearsal and to receive critical advice from the students and the professor. At each of these practice sessions Professor Schechter was also present. He laid much emphasis on the role of preaching and foresaw the important influence that the preacher would play in the modern synagogue. Though he himself was far removed from the art of oratory, it was interesting to see how carefully he noted not only faults in content but even in delivery. His presence at these sessions added the stamp of scholarly prestige which the sermon should deserve.

Prof. Asher's death was a great blow not only to our student body but to all of the American rabbinate because his method of preaching was making an impression upon many of the rabbis both of the old and new schools. Prof. Schechter appointed in that year a young and brilliant alumnus of the Seminary—Mordecai M. Kaplan—to become Dr. Asher's successor as Professor of Homiletics, a position, which he held until recent years. As I was finishing my senior year at the time of his appointment, I was privileged to be his student in class only for a very brief

(Continued on page 22)

JERUSALEM has everything, even its "cloak and dagger" men—or in this case—a woman. Recently, Mary Frances Hagan, a 29-year-old West Virginian, was sentenced to one year in prison for spying for Syria. (The maximum sentence is 14 years). She was found guilty on two counts of violating the Official Secrets Act by the President of the Jerusalem District Court, Dr. Benjamin Halevi.

The most intriguing part of the story was that the Israel authorities attempted to black out all news of her arrest and the specific charges against her. Dr. Halevi issued an order forbidding the publication of her name, or her picture, or anything that might identify "Madame X," and allowed no news of the court proceedings, held behind closed doors, to leak out. The security authorities also imposed a similar ban.

But enterprising Israel journalists, undaunted by the official veil of secrecy, dug out the facts for themselves. It was a difficult job, but not an impossible one. For Miss Hagan had talked to people, questioned them closely. These, in turn, were ready to tell all they knew. She had signed hotel registers, and since she had to show her passport to do so, her name became known. Incidentally, she signed as a "student," although she later posed as a "journalist."

Miss Hagan, it became evident, had taken post-graduate courses in philosophy and theology at Columbia and at the Union Theological Seminary. She had become extremely pro-Arab, guided in this direction, no doubt, by her acquaintance with a senior official of the Syrian Foreign Ministry, Gayeb Kayali. During her stay in Israel she had collected information that would have aided the enemy.

Jerusalem press photographers laid plans to take her picture. The first person to succeed pulled off an acrobatic stunt which won him acclaim throughout the country. Armed with his press camera—he had no telescopic lens—he climbed up the steep roof of a building, his feet slipping in the dark on the tiles, and snapped her picture through the open courtroom window. It was not a good picture, but under the circumstances, it was excellent. He then climbed three trees, one after another, whose brittle limbs strained under his weight, to take more photographs. To supplement these pictures, two other newsmen got a good

The Strange Case Of An American Girl Who Spied For The Arabs In Israel

AMATEUR SPY

By JONATHAN SHILOH

glimpse of her the next day. Their description proved she was not one of the world's most beautiful women, although they conceded she had a certain handsomeness.

The record was complete, or almost complete, for no one could learn more than the basic outlines of what was happening behind the closed courtroom doors. It was possible to say with certainty that Haim Cohen, the Attorney General, was prosecuting, and that the services of a well-known Tel Aviv lawyer, Max Kritzman, had been secured for her defense. The presence of a Third Secretary of the American Embassy in the courtroom bore out the contention that if the Embassy was not paying for her defense, it at least was highly interested in the trial.

But despite all this information, only generalities could be printed in Israel, for the court and security bans remained in force.

The story, however, was broken just as dramatically as it was obtained. The Israel correspondent of the New York Times flew to Nicosia, Cyprus, and cabled the story and her name to his paper. In a few hours the wire agencies picked it up and flashed it around the world—even to Israel. But in Israel neither her name nor her picture could be printed, even though the State Department had issued a statement saying she was not being tried for spying for the U. S. Her half-brother

in West Virginia, Dr. Charles Hagan, revealed her relationship with the Syrian official.

Five Israel newspapers, however, broke the ban. One even printed the famed picture. (The papers have been charged and their responsible editors are to stand trial.)

Finally, after Miss Hagan was sentenced in open court, the blackout was officially lifted.

The most singular thing about her "adventure" in Israel is that had she approached the Israel officials frankly as "pro-Arab," and asked to hear and see Israel's "side of the picture," she would have learned more. Every one, convinced of the necessity of turning a pro-Arab into a pro-Israel, would have showered her with facts. The Israel authorities did this for an Egyptian journalist some months ago.

But Miss Hagan, true to the "cloak and dagger" tradition, embarked on a scatter-brained scheme of "spying" out the country. But unlike the "cloak and dagger" tradition, she neither stood against the wall, nor did she have any unbelievable adventures.

She was routinely tried and sentenced to a year in prison, not even enough to make her a successful "spy."

Jewish Women's League Protests Inter-marriage

AN APPEAL to the 170,000 members of the National Women's League of the United Synagogue of America to help check intermarriage in the United States was issued by the League following its biennial convention. The question of intermarriage was discussed at the parley.

The organization, representing 650 sisterhoods of American Conservative synagogues, was told at its convention that Jews in the United States "have no idea of the tremendous tragedy of intermarriage in the American Jewish community." The major speaker on this subject at the convention was Rabbi Arthur Neulander, leader of the Rabbinical Assembly of America, central body of the Conservative rabbinate.

The convention adopted a resolution expressing concern over the "current vigorous pressures to put religion into the public schools." It reiterated the stand of the League that religious teaching "must remain the responsibility of the home, the church and the synagogue." The convention agreed that "the public schools must and should teach with full objectivity the role that religion has played in the life of mankind and in the development of society, when such teaching is intrinsic to the regular subject matter being studied. But it opposed "any attempts by the public schools to go beyond this, and teach about the doctrines of religion."



NEWS OF THE CENTER

Rabbi Kreitman to Deliver Hanukkah Message

This Friday, November 30, at our Late Friday Night Services which begin at 8:30 o'clock, Rabbi Kreitman will preach on the subject "When is Might Right?"—A Hanukkah Lesson. He will discuss the inner significance of the Hanukkah Story as related in the Talmud and the Apocryphal books. The Hanukkah story is fraught with contemporary significance. We today are able to draw religious inspiration and guidance from the philosophy of the Maccabeans.

Congregational singing will be led by Cantor Sauler. Members and their friends are cordially invited to attend.

The Oneg Shabbat this week will be sponsored by the Young Folks League and the Junior League.

It's Entirely Proper

A great philanthropist once said—"It is easier to make a million dollars honestly than it is to give it away wisely."

In these days of high income taxes, the problem of giving or bequeathing money with assurance that a major portion of the gift will reach the desired beneficiary, or accomplish the will of the donor, becomes increasingly difficult.

Funds bequeathed to a Congregation are free of taxation and immediate donations made to Synagogue are deductible from the income report, to the extent of 30% of the total taxable income.

At a recent meeting of the Board of Trustees a resolution was adopted providing for the placing of a Memorial Tablet in the Synagogue in response to a bequest. The trustees were of the opinion that many of our members and friends may wish to be memorialized in the Center—in the institution in which they worship. The legal staff of the Center will be glad to give its advice in the drawing up of the bequest in the Will.

Dr. Levinthal Fellowship in Homiletics Established

The following letter has been received at the Center from the Jewish Theological Seminary:

Dear Dr. Spatt: It is a very great pleasure indeed to inform you and the Board of Directors of the Brooklyn Jewish Center that the Doctor Israel Herbert Levinthal Fellowship in Homiletics has now been officially established at the Seminary.

I am sure you will want to call this to the attention of the members of your congregation and to announce it at the forthcoming Seminary affair to be held this year at your Center. I hope that when you do so, you will express our profound gratitude to all of the members who made this significant achievement possible.

Each year a student or graduate of the Seminary who has shown special ability in the interpretation of Judaism to the modern world will be offered the opportunity to develop his skills further and prepare himself more effectively for his life calling, through being awarded this Fellowship. The result of the establishment of this Fellowship will be to make Judaism better understood by our children and our children's children, through effective and authoritative interpretation of its doctrines.

You have placed us all in your debt by your devotion to the tradition of learning which we all share, and your participation in the establishment of this fellowship is a source of great encouragement to me.

Cordially, as ever,

LOUIS FINKELSTEIN, *Chancellor,*
Jewish Theological Seminary.

We Appreciate . . .

We acknowledge with thanks the recent receipt of a contribution of \$250 donated by Mr. and Mrs. Nathan D. Shapiro to the Center towards the betterment of the physical aspects of the Hebrew School rooms. This money has been used to provide new desks, chairs and other necessary equipment for the rooms.

It is hoped that other members of the Center will follow the example of Mr. and Mrs. Shapiro in making contributions to the Center for specific purposes.

Sabbath Services November 30

Friday evening services at 4:15 P.M.

Kindling of candles at 4:10 P.M.

Sabbath Services at 8:30 A.M.

Rabbi Levinthal will preach.

Sidra or portion of the Torah—"Mikez" Genesis 41.1-44.17; Numbers 7.24-29.

Haphtorah Readings: Prophets: Zechariah: 2.14-4.7.

The class in Talmud led by Rabbi Jacob S. Doner will be held at 2:45 P.M. The lecture in Yiddish will be delivered by Rabbi Jacob D. Gordon at 3:45 P.M.

Minha services at 4:15 P.M.

Daily Services

Morning services: 7:00 and 8:00 A.M. Monday through Friday; Sunday—8:00 and 9:00 A.M.

Minha services: Week of December 1—4:15 P.M. Followed by Maariv.

Advance Notice

Next Friday, December 7, at our Late Friday Night Lecture Services, Rabbi Mordecai H. Lewittes will preach on the subject "The Tongue of the Prophets—Story of the Revival of Hebrew."

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

APTAKER, JERRY: Single; Res.: 608 Essex St.; Bus.: Communication Technician, Western Union, 60 Hudson St.

BRAND, LESLIE: Single; Res.: 350 Sterling St.; Bus.: Salesman, 458 Bway.

FELDMAN, MISS ARLENE: Res.: 1388 W. 6th St.; *Proposed by* Ira M. Gross, Arnold Magaliff.

GINZBURG, HENRY H.: Married; Res.: 135 Eastern Parkway; Bus.: Billiard Tables; 252 Bowery.

GLASS, MRS. JENNIE: Res.: 2 Stoddard Place; *Proposed by* Julius Kushner.

GOLD, HAROLD: Single; Res.: 225 Rogers Ave.; Bus.: Landscape Architecture, Park Dept.; *Proposed by* Muriel T. Gold.

GOLDBERG, STEPHEN: Single; Res.: 250 Crown St.; Bus.: Attorney, 2 Lafayette St.

HOROWITZ, DAVID: Married; Res.: 240 Crown St.; Bus.: Dress Trimmings, 65 W. 37th St.; *Proposed by* Joseph Samel.

KATZ, JULES: Married; Res.: 742 Montgomery St.; Bus.: Salesman, General Woolen Co., 225—4th Ave.; *Proposed by* Martin H. Barad, Albert Rosenthal.

KOTKES, WILLIAM: Single; Res.: 1295 President St.; Rabbinical Student, Yeshiva University; *Proposed by* Murray Kotkes.

LAITMAN, MITCHELL: Married; Res.: 277 Eastern Parkway; Bus.: Automobile Salesman, L. I. C.

LEWIS, ELLIOTT: Single; Res.: 358 Montgomery St.; Bus.: Advertising, 383 Madison Ave.; *Proposed by* Eli Zev, David Singer.

LINDENBERG, MISS SARITA: Res.: 335 Atkins Ave.; *Proposed by* Irving Walter, Morris J. Bloomstein.

LUBART, JACOB: Married; Res.: 649 Montgomery St.; Bus.: Salesman, 541 Bway.; *Proposed by* Carl A. Kahn, Daniel Pitchon.

MATZA, SOL: Single; Res.: 2250 Brigham St.; Bus.: Guard-Patrolman, Army Dept.; *Proposed by* Hy Mazlin, Jack Earnest.

MAZEL, MISS BARBARA: Res.: 576 Hemlock St.; *Proposed by* Irving Walter, Morris J. Bloomstein.

PETERS, MISS SANDRA: Res.: 605 Rutland Rd.; *Proposed by* Morris J. Bloomstein, Naomi Horowitz.

RESNICK, MISS SONDRRA: Res.: 594 E. 2nd St.; *Proposed by* Al Glickman.

SABLE, MAX: Married; Res.: 491 Brooklyn Ave.; Bus.: Electrical Contractor, 128 Hudson St.; *Proposed by* Jacob Schoenbach, Charles Rubenstein.

SCHAEFFER, SANDOR: Single; Res.: 789 St. Marks Ave.; *Proposed by* Frank Schaeffer.

SHARKEY, ABE: Married; Res.: 1045 St. Johns Pl.; Bus.: Teacher, Brooklyn H. S. Auto Trades; *Proposed by* Dr. Chas. Weitzman, Dr. Samuel Schiff.

STERN, ELLIOT: Married; Res.: 418 Sterling St.; Bus.: Principal, P. S. 170.

STORM, HAROLD: Married; Res.: 763 Eastern Pkwy.; Bus.: Salesman, E. S. Lowe Co., 200—5th Ave.

ULLMAN, MISS ELAINE: Res.: 166 E. 52nd St.; *Proposed by* Morris J. Bloomstein, Naomi Horowitz.

VIDERS, ARTHUR J.: Single; Res.: 401 Schenectady Ave.; Bus.: Stocks, 120 Broadway; *Proposed by* Irvin I. Rubin, David M. Gold.

WEINER, MISS EDNA: Res.: 143 Newport St.; *Proposed by* Al Glickman, William Walter.

JAMES J. JACKMAN,
Chairman, Membership Committee.

Governing Board Meeting

The next joint meeting of the Board of Trustees and Governing Board will be held Tuesday evening, December 4 at 8:15 P.M. Members of both Boards are requested to attend.

Sunday Mishnah Class

The "Mishnah" class conducted by Rabbi Kreitman meets Sundays at 10 A.M., in the Library.

Before the class there is a Service in the Synagogue at 9 A.M. The Breakfast which follows the Service is sponsored this week by Mr. Aaron Gottlieb.

Contact Mr. Abraham Slepian for the sponsorship of a breakfast to commemorate a Yahrzeit or celebrate a Simcha.

Lecture

"THE DEAD SEA SCROLLS"

co-sponsored by

The Forum Committee
and
The Institute of
Jewish Studies For Adults

Monday, December 3, 1956
9:00 P.M.

DR. CYRUS GORDON

World Famous Archaeologist; Professor of Near Eastern Studies at Brandeis University, Waltham, Mass.; Visiting Professor at Hebrew Union College, J.I.R.

A special exhibit of books on the Bible and the Dead Sea Scrolls from the Center's library will be on display at this lecture. This exhibit is on the occasion of Jewish Book Month.

All Are Invited.

THE SISTERHOOD

Cordially Invites You
to Attend

A DESSERT LUNCHEON
on

Monday, December 17, 1956
at 12:30 P.M.

This will be an

ACQUAINTANCE PARTY
To Re-unite Old and New
Members

A Delightful Program is
Being Planned

Be Our Guest and Join
in the Festivities

PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

Hanukkah is perhaps one of the most popular festivals in the Jewish calendar, for it commemorates a brilliant victory. The significance of this victory, however, can only be appreciated in the light of subsequent history. Not only were the respective armies of the Jews and Greeks fighting against each other, but their respective cultures and civilizations were in opposition. Civilization today would be totally different if Judea had been defeated.

Moreover, the issues of that conflict are issues that still prevail today and are precious to man. Those issues were religious freedom, the right of cultural self-determination and the right of moral self-determination.

Hanukkah is frequently called the Festival of Lights. As these lights are kindled they become flames of faith for us, faith that liberty in all its aspects will one day become the unchallenged right of every human being. No Jewish home should be "in darkness" on the Festival of Lights.

MOLLY MARKOWE, President.

Installation Meeting

Sisterhood's 36th Installation, taking place on the evening of October 3rd, was ushered in on a most inspiring plane by the Invocation delivered by Rabbi Mordecai H. Lewittes. Mrs. Frank Schaeffer, former president, presided as chairman, and in her introductory remarks praised the splendid leadership of our president, Mrs. Benjamin Markowe, in this, the first year of her administration. In rendering her annual report Mrs. Markowe outlined all the plans, programs and projects in which Sisterhood participated during the past year. It was an excellent report and a detailed account of it will undoubtedly appear in a forthcoming issue of the *Review*.

In presenting our beloved spiritual leader, Rabbi Israel H. Levinthal, Mrs. Schaeffer recalled that this was the 36th Installation, and in all these years Rabbi Levinthal had always been present to bestow his blessings upon us. Following this beautiful and meaningful custom, Rabbi

Levinthal then spoke to us on the theme, "Blessed Is He Who Comes in the Name of God"; a most timely and significant message.

Preceding the Installation several important announcements were made, after which our Installing Officer, Rabbi Benjamin Kreitman, was called upon. In a humorous vein, he urged the women to be ever at the sides of their husbands, for the men of the Center look to the women for strength and encouragement in their objectives. Members of the Board of Directors were installed, followed in rapid succession by the honorary directors and the newly elected officers of Sisterhood. In a very gracious speech, Mrs. Markowe thanked Dr. Kreitman for his praises of our members and re-dedicated herself to uphold the high standards of our institution.

A delightful musical program and social hour followed.

The October General Meeting

Our meeting on the afternoon of October 15, designed to make our members more aware of events on the international, national and local scenes, began, as is our tradition, with an opening prayer and the singing of the anthems. After several important announcements were made by our president, we were privileged to hear as "guest speaker" our own Mrs. Ira Gluckstein, chairman of Social Actions. Mrs. Gluckstein's address, "Report To the People," comprised three sub-topics. She reported on the issues of the day when she spoke on "Your Stake in the National Elections," and reminded us of our duties as voting citizens.

To commemorate the forthcoming birthday of the United Nations, Mrs. Wm. Sauler and Mrs. Irving Horowitz, accompanied by Mrs. D. Kowitz, offered a presentation of the achievements of the UN in a dramatic playlet.

Mrs. Dorothy Kowitz, an accomplished pianist and composer, played some of her compositions.

Mrs. Gluckstein then brought us up-to-date on Suez and the Middle East. We wish to express our gratitude for her informative and thought-provoking address

and for the sincere efforts she has made to keep us informed of global and national situations.

Cheer Fund

Mrs. Fannie Buchman, Chairman, reports the following donations made to the Fund:

In appreciation for all the good wishes on behalf of their *simcha*, the marriage of their daughter, Ann Joy: Mr. and Mrs. Benj. Levitt.

In thankfulness for the safe return to Guam of her son, Ensign Stanley Green, from the typhoon in Okinawa: Mrs. Fay Green.

In memory of Mrs. Rose Meislin's sister: Dr. and Mrs. Berlowitz.

In memory of Mr. and Mrs. Morris Neinkin: Mr. and Mrs. Lawrence Meyer.

In memory of Mrs. Sonnenberg's mother: Mr. and Mrs. Benj. Markowe.

In honor of Mr. and Mrs. Geo. Altman's daughter's marriage: Mr. and Mrs. I. Lowenfeld, Mr. and Mrs. Lawrence Meyer, Mrs. Rose Meislin.

In hope for a speedy recovery to Dr. and Mrs. Samuel Katz's daughter, Florence Kramer: Mr. and Mrs. Lawrence Meyer.

In honor of the birth of a new granddaughter: Mr. and Mrs. M. Zankel; Mr. and Mrs. Emanuel Goldsmith.

In memory of Mr. Zealy Smith, brother of Miss Ruth Smith: Mrs. David Halpern.

In gratitude for the return of their son Sandor, and his separation from the armed forces: Mr. and Mrs. Frank Schaeffer.

In honor of Mrs. Lilian Lowenfeld: Mr. Irvin Rubin.

In honor of Mr. and Mrs. Harry Goldstein's daughter's engagement: Mr. and Mrs. Julius Kushner.

In memory of Mrs. Elizabeth Levingson: Mr. and Mrs. Charles J. Schless.

Kiddush Committee

Mrs. Joseph Krinsky, Chairman, reports that the following people will sponsor a Kiddush for the Junior Congregation:

December 1st: Mr. and Mrs. Benjamin Yellowitz, in honor of their son Michael's Bar Mitzvah.

December 8th: Mr. and Mrs. Max Zankel, in honor of the birth of a granddaughter.

December 15th: Mr. and Mrs. Morris Zusman, in honor of their son David's Bar Mitzvah.

Mother - Daughter Luncheon

Our Mother-Daughter Luncheon and Fashion Show, held on October 31st, was a huge success. It commemorated the 20th Anniversary of this function and it was more glamorous than ever. We are particularly grateful to our chairman, Mrs. Wm. Sauler, and her co-chairman, Mrs. Benj. Wisner, for the success of this luncheon. The proceeds of this event is used to aid the many needy organizations,

Committee Chairmen — 1956 - 1957

PROGRAM

Mrs. William Sauler, *Chairman*
Mrs. Frank Schaeffer, Mrs. Carl Kahn, Mrs. Julius Kushner, Mrs. Isador Lowenfeld, Mrs. Morris Levine

TORAH FUND

Mrs. Abraham Meltzer, *Chairman*
Mrs. Fred Zimmerman, *Co-Chairman*
Mrs. Julius Kushner, *Chai Club*

FEDERATION OF JEWISH PHILANTHROPIES

Mrs. Julius Kushner, *Chairman*
Mrs. Samuel Fleischman, Mrs. Carl Kahn, Mrs. Mordecai Kimmel, Mrs. Max Lovett

JEWISH DAY FOR THE BLIND

Mrs. James Jackman, *Chairman*

FEDERATION OF JEWISH WOMEN'S ORGANIZATIONS

Mrs. Harold Berlowitz, *Chairman of Delegates*
Mrs. Leo Kaufmann, Mrs. Abraham Zirn, Mrs. Claire Mitrani, Mrs. Wm. Rothstein

SOCIAL ACTIONS

Mrs. Ira Gluckstein, *Chairman*
Mrs. Abraham Bernhardt, Mrs. Irving Chinitz

HOSTESS

Mrs. Charles Marks, *Chairman*
Mrs. Jack Sterman, Mrs. Abraham Bernhardt, Mrs. Nathan Dvorkin, Mrs. Benj. Levitt, Mrs. Rose Meislin, Mrs. Max Lovett

here and in Israel, that appeal to us for aid.

Calendar of Events

Monday, December 3rd: Executive Board meeting—1:00 P.M.

Sunday, December 9th: The Center's Dinner-Dance—Be sure to be "among those present."

Monday, December 17th: Sisterhood General Meeting—12:45 P.M. (See special announcement.)

MEMBERSHIP

Mrs. Abraham Meltzer

SERVA COMMITTEE

Mrs. Samuel Seckler, Mrs. Louis Nelson, Mrs. James Jackman

YOUTH ACTIVITIES

Mrs. Irving Chinitz, Mrs. Michael Aminoff, Mrs. Abraham Michelman, Mrs. Jos. J. Krinsky, Mrs. Isador Lowenfeld

KIDDUSH COMMITTEE

Mrs. Jos. J. Krinsky, Mrs. Benj. Moskowit, *Chairmen*

UNITED JEWISH APPEAL

Mrs. Harold Brown, *Chairman*

PUBLICATIONS

Mrs. Milton Schiff

RED CROSS

Mrs. Lawrence Meyer, *Chairman*

CENTER REVIEW EDITOR

Mrs. Frank Schaeffer

GIFT SHOP

Mrs. Isador Lowenfeld, *Chairman*

VISITATION COMMITTEE

Mrs. Hattie Roth, Mrs. Henry King

Federation of Jewish Philanthropies

A telephone has now been installed at the Center for the use of all Federation workers to make their Federation calls. Thursday, December 13, has been set aside for the big, glamorous Brooklyn \$35 plus luncheon. You will be informed of details shortly. Please contact Mrs. Sarah Kushner, Chairman—SL 6-3997.

Bar Mitzvah

A hearty Mazel Tov is extended to Mrs. A. A. Weinstein of 921 Washington Avenue on the Bar Mitzvah of her grandson, David Seth Michaels at the Center this Sabbath morning, December 1.

YOUNG MARRIED GROUP

THOSE of you who read this column regularly know its purpose is to keep Y.M.G.'ers informed of just what is going on within their group. Today I would like to be especially honest and lay it on the line, so to speak.

For some time the Young Married Group has been in difficult straits. The reason seems to be a complete apathy on the part of most of our members. We started our activities this year fully aware of this fact and determined to overcome it. Everything we have done to date has been with this end in view. I am happy to report that, to some degree, we have been successful. But it is a slow process and therefore I am writing this in the hope that we can find a short cut. We know we are on the right track. We have something to offer that the young married couple wants and needs, and we have reason to believe if the entire picture is placed before you we will have found our short cut.

I am sure that in the past, while reading a notice of our next meeting, you must have said to your husband (or wife), "Honey, let's go this Wednesday night." Well, if you had come that night I am quite sure that you would be back on many successive Wednesday nights.

So, why not give it a try? Our next meeting is December 12th.

I'll see you all then.

HERB LEVINE,
President.

THE GOLDEN AGE GROUP

THE Golden Age Group opened the season with a record turnout. All were most pleased to get together again after their summer vacations, and all were eager for and interested in the new ideas and projects brought forth at the meetings held thus far.

On November 15, the group spent a day at the Coney Island Day Center of the Brooklyn Hebrew Home and Hospital for the Aged. Plans are also being made for a very interesting and enjoyable Hanukkah affair.

Acknowledgment of Gifts

We acknowledge with grateful thanks the receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Sol Anstendig in honor of his son Murray's marriage.

Mr. and Mrs. Jack Fried in honor of their son's Bar Mitzvah.

Dr. and Mrs. George Liberman in honor

The group recruits talent from among its own members, who entertain at their weekly meetings. One of the members, Mrs. Berenson, who went to Israel during the summer, gave us a most interesting and informative account of her travels.

The Golden Age Group has many more plans in the making as the season gets into full swing. All senior citizens of the community are welcome.

MRS. JOSEPH J. KRINSKY,

Sisterhood Adviser.

of their son's Bar Mitzvah.

Mr. and Mrs. David Rosenbloom in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Sol Schneid in honor of their son's Bar Mitzvah.

Mr. and Mrs. Max Zankel in honor of the birth of their grandchild, Deborah Lee Shapiro.

THE HEBREW SCHOOL

THE opening meeting of the P.T.A. proved to be a very successful one. Mrs. Sadie Soloway outlined the plans of the group for the coming year. Mrs. Abraham Bernhardt, former president of the Center Academy P.T.A., spoke as a parent of two children newly enrolled in our school. She stressed the fact that parents can feel that their children are in good hands since the methods used in our Hebrew School are progressive.

A gift was presented by Mrs. Ben Moskowitz in behalf of the P.T.A. to Rabbi and Mrs. Benjamin Kreitman. In his response Dr. Kreitman emphasized the importance of Jewish education as one of the basic aspects of our Center program.

Rabbi Mordecai H. Lewittes spoke on the subject, "What Should be the Curriculum of our Hebrew School?" He indicated the rich curriculum that we have for our pupils, combining modern methods with the traditional content of instruction in Humash, Siddur, Bible and Jewish History.

* * *

The G. O. of the Hebrew School, under the guidance of Mr. Irving Gabel, held its elections on Election Day, November 6. The following were chosen as officers for the coming year: President, Robert Crawford; Vice-President, Sylvia Cantor; 2nd Vice-President, Edward Surowitz; Secretary, Roger Krinsky.

* * *

On Saturday, November 10, the children who had begun the study of Humash in Hebrew were officially welcomed by Rabbi Levinthal during the *Hagigat Berekshith* ceremony. Ninety students took part in the impressive ceremony. Soloists were: Edward Carrol, Richard Moscowitz, Allan Rosenthal, Bianca Sauler and Barry Schneider.

* * *

The Jewish National Fund Tag Day is being observed by the pupils of our school who eagerly are disposing of tags so that we can purchase trees in Israel. One pupil reports that he raised forty-three cents during "Trick and Treat" which he promptly turned over to the J.N.F.

* * *

Karen Friedman received second prize in the Eighth Annual Contest in "Hebrew Culture and its Contribution to American

Life" conducted by the Jewish Education Committee in cooperation with the Board of Education. Karen is now enrolled as a student in the Hebrew High School of Greater New York, a branch of which meets in our building.

* * *

Grade Conferences will begin on November 13. At that time parents will

THE YOUNGER MEMBERSHIP

THERE has been a surging influx of new members to the Young Folks League. Plans are being made to get these people active in committees, the only true way to know your fellow member. If you've been on the fringe, you older members, take a tip from the newcomers and join in the activities. See me at the next meeting and I'll give you all the details.

On November 18, for the first time in the history of our group, the distaff side was honored at a Brunch. Surrounded by homage and bagels, toasted with laudations and lox, Mildred Stein and Rhoda Soicher, the two honorary vice presidents, and honorary members of our Executive Board, received the thanks of this group for their unparalleled service.

November 13 saw our Bridge, Scrabble, Rummy and Kibitz aficionados import a bridge expert. Learning about "Two Hearts" is nothing new at the Center, but the bridge beginners learned that this is also a proper bid in cards.

Oneg Shabat, late Friday night services and reception, has been underway for several weeks now. Our members are attending, but are not matching the turnout of young people of our age who are not members. It seems sad that the cultural atmosphere, the singing and refreshments, are being enjoyed mostly by non-members. YFL sponsors this event every other week. Watch the Bulletin for the dates.

Bowling got rolling on November 25, Sunday afternoon. Kibitzers (as usual) outnumbered the keggers, but everybody had a ball (and an alley and pins). Come down this Sunday and score a strike, or even meet a "spare."

A very wonderful healthy and happy Hanukkah to all.

Calendar

Friday, November 30, December 7, 14, 21, 28—Oneg Shabat; late Friday night

observe classes in action, after which they will discuss with Rabbi Lewittes and the teachers concerning what they have seen.

* * *

A Hanukkah program is being prepared for Sunday, December 2. A Hanukkah play, "Make Believe Hanukkah," will be presented by the students of grade VII under the direction of Mrs. Lila Cohen. Musical numbers will be rendered by the choral group under the direction of Mr. Marvin Antosofsky.

services, including singing and refreshments. Meet your fellow members and neighbors.

Saturday, December 1, 8, 15, 22, 29—Attend Sabbath services and meet the members of our congregation by being present in YFL row.

Sunday, December 2—Be a gay blade—Ice skating party—Everybody meet in front of the Center at 7. Fellows bring cars.

Tuesday, December 4—Get-together for YFL girls in gymnasium pool. Get in the swim at 8:30.

Wednesday, December 5—Regular meeting—Mr. Sholom Secunda in a musical program.

Wednesday, December 12—Regular meeting—Dramatic Program.

Wednesday, December 19—Regular meeting—Second in the series of Cultural Lectures.

Wednesday, December 26—Regular meeting—Israeli dancing.

MORRIS J. BLOOMSTEIN,
President.

DO YOU MAKE USE OF OUR LIBRARY?

The library, now in its spacious quarters in the Lincoln Place building at the rear of the Center is open for your use. The schedule is Monday, Tuesday, Thursday: 1:30 to 9:30 P.M.; Wednesday: 3:30 to 9:30 P.M.; Sunday: Temporary hours—11:15 A.M. to 2 P.M. Dr. Elias N. Rabinowitz will be glad to fulfill any of your needs.

REMINISCENCES *(Continued from page 15)*

time; but already we, the students, foresaw the great career that was to be his.

* * *

Whenever I come to the Seminary I think how blessedly privileged the present students are to have the comforts of the magnificent and spacious dormitory building and dining room which they now enjoy. What hardships the out-of-town stu-

dents encountered in my day! In my first year I was fortunate to have dear family friends in the Bronx with whom I could have home comforts. But it was a long and difficult subway ride from that neighborhood to the Seminary. In my second year I took a furnished room jointly with another Philadelphia student in a house close to the Seminary, but the problem of eating remained.

RABBI LEO BAECK *(Continued from page 9)*

After the good news had spread that Dr. Baeck had survived, he was immediately swamped by jubilant letters and telegrams from admirers from all parts of the world who previously had heard the rumor that the septuagenarian was dead. There was a home waiting for him—the quiet friendly home where his daughter and son-in-law were residing in suburban London. But despite his age and delicate health Dr. Baeck refused to retire from public life, after having emerged erect and strong of will from the hell of Theresienstadt. In the decade that was given to him he devoted all his time and energy towards aiding a movement that has always been close to his heart, Reform Judaism, or, as he preferred to call it, Progressive Judaism.

He constantly clamored for a Greater

Judaism, one of great ideas and on great lines, of wide horizons in space and time, a Judaism with courage, progressive and progressing, a Judaism in which God means more than the nation, and in which Man stands higher than any state. Alas, Baeck declared, there exists a great deal of "little" Judaism that does not harbor any lofty ideas, one that exhausts itself in the affairs and concerns of communal life, in belonging to a congregation or perhaps to some philanthropic association. Hence in his writings this great religious leader, whose faith helped him survive Hitlerism, warned his coreligionists that Jewish life does not stand still, and that Judaism, in order to survive as a beacon of light must cast its rays all over the universe of human existence.

For the Season's Big Glamour Event

The Center's **SECOND ANNUAL
DINNER-DANCE**
Sunday, December 9

WANT TO KEEP IN GOOD PHYSICAL CONDITION?
Use Our Excellent

GYM AND BATH DEPARTMENT

- Enjoy the various sports and recreations in the well-equipped Gymnasium; Dive into the inviting swimming pool.
- Take advantage of the Baths Department and benefit from the exhilarating treatments given by our expert masseurs and masseuses; Use the sun-ray and heat lamps for your health.

Ladies are especially urged to make use of these facilities during convenient day-time hours.

START RIGHT NOW!

Open to members, their wives and children over 10 years of age.
Private Lockers Are Available For a Nominal Fee.

Favor Your Friends—

and the
CENTER

*The Center Needs
Members And
The Community
Needs The
Facilities And
Services Of The
Brooklyn
Jewish Center*

Membership includes participation in cultural, religious, social and recreational activities.

A fully-equipped gymnasium, a large swimming pool and massage services are at the disposal of members and their families.

Membership Rates

\$65 per year for married members
\$45 per year for single men
\$30 per year for girls

CENTER NEWS (Continued from page 17)

YOUTH ACTIVITIES

THIS coming Saturday evening, December 1, our youngsters will celebrate the Hanukkah festival. For several weeks there have been planning sessions, rehearsals and committee meetings, with care taken that every member has a job to do and feels important in the total effort.

After Hanukkah, our members will begin to look forward to the school vacation and plan trips to places of interest. It is amazing how many excellent suggestions are made at meetings and how carefully the itineraries are worked out.

Another major event just ahead is the National Convention of the United Synagogue Youth. This year the four-day event will be held in Washington, D. C., and among the innovations being planned is a guided sight-seeing tour through the nation's capital. As usual, a record delegation of teen-age youngsters will represent the youth groups of the Brooklyn Jewish Center. They will attend workshops, discussion groups and many other carefully planned activities. They will break bread for four days in the company of close to 900 Jewish teen-agers from all over the United States and from Canada. Upon their return they will report fully to their respective clubs.

Other special events to take place during the month ahead are as follows:

A meeting of the parents of our club members.

JUNIOR LEAGUE

THE PAST MONTH was an eventful and enjoyable one for the Junior League. It opened with the traditional pre-Election Day symposium, at which New York State Commissioner Neil M. Lieblich presided. The following week called for a repeat session of Hebrew dance instruction, led by Miss Florence Nesh. The members are beginning to feel that they are becoming quite expert in this field.

On November 15, the Junior League witnessed the telecast of a play recently produced by the Jewish Theological Seminary. "The Thief and the Hangman," dealing with medieval Jewish lore and starring Joseph Wiseman. The annual Thanksgiving Dance was held on November 22 and attracted a fine crowd of college students.

Next month there will again be a Hebrew dance session, to be followed by a presentation by the dramatics group and a discussion of the Jewish dietary laws.

The Center's traditional College Home-

A meeting of our Hug Ivri Lanoar, the Hebrew Speaking Group for Youth.

A U.S.Y. dance.

Introduction of Hebrew music and dramatics groups, to supplement the Hebrew dance program inaugurated in early October.

coming service during the winter vacation period will again feature a symposium by the Junior League on a timely topic. Finally, the annual Winter Dance and Frolic will be held at the end of the month.

Z.O.A. DISTRICT NO. 14

HANUKKAH
CELEBRATION

Honoring
MR. SAMUEL PALLEY
Wednesday, December 5
8:30 P.M.

Speaker

JUDGE ALBERT SCHANZER

Addresses by

BENJAMIN BROWDY

JOSEPH DREYER

Abraham Meltzer,

Committee Chairman.

Maurice Bernhardt,

Chairman of Evening.

most people call RIVERSIDE . . . for the inspired service and spiritual comfort Riverside offers family and friends

RIVERSIDE

Memorial Chapel

FUNERAL DIRECTORS

BROOKLYN: OCEAN PARKWAY AT PROSPECT PARK
ULSTER 4-2000

MANHATTAN: 76th STREET AND AMSTERDAM AVENUE
ENDICOTT 2-6600

BRONX • LONG ISLAND • MOUNT VERNON • MIAMI

MORTON ROSENTHAL — CARL GROSSBERG, Directors

RIVERSIDE MONUMENTS

. . . more than fine granite. Each memorial . . . be it a modest headstone or an impressive mausoleum . . . is a mark of everlasting respect, unconditionally guaranteed forever by RIVERSIDE'S 50-year reputation for quality.

Visit our showrooms. Call or write for illustrated booklet.

THE
Boulevard
FUNERAL PARLORS, INC.

LEON HYMAN, *Director*

312 Coney Island Avenue
at Park Circle

Same telephone numbers:
Slocum 6-7300-1-2

Services conducted from
RIVERSIDE MEMORIAL CHAPEL

FLOWERS • WEDDING DECORATIONS

HYMAN SPITZ, Inc.

1685 Pitkin Avenue, Brooklyn, N. Y.

Dickens 2-4000

OUR ONLY STORE

• FRUIT BASKETS •

*The Only Modern
Funeral Chapel
in the
Crown Heights Area*

JEFFER FUNERAL HOME

126 Empire Boulevard

(At New York Avenue)

Chapel Facilities also available in
Bronx — Manhattan — Queens

Directors
ALVIN JEFFER
MEDWIN JEFFER
IRWIN JEFFER

CALL
PResident 3-6500
For friendly service in all boroughs.

THE BROOKLYN JEWISH CENTER REVIEW
667 Eastern Parkway, Brooklyn 13, N. Y.

Application for 2nd
Class Mail Privileges
is pending at
Brooklyn, New York

MR. & MRS. BENJ. MARKOWE
510 LENOX ROAD
BKLYN., N. Y.
RD. OF GOV.